The LIFE of St. Antony,

Originally Written in *Greek*

BY

St. ATHANASIUS,

Bishop of *Alexandria*,

TO

The Pilgrim Brethren.

YOUR Design of not only keeping pace with, but also of out-stripping the *Egyptian Monks* in a virtuous Ascetick Course of Life, is an Entrance upon a very generous and laudable Enterprize. You have at length, I find, got Monasteries of your own, and a Platform of *Monastick Discipline* by you. There is no one but must in Justice commend your Design; and no doubt

but God will bring it to Perfection, in case ye be but instant and constant in Prayer for his Blessing.

And since you have an earnest desire of being inform'd, How St. *Antony* first entred upon an Ascetick way of Living; and what manner of Man he was before; and what sort of End he made at last; and whether the Reports that have pass'd about him are true; in order, I presume, to bring your selves to an Emulation of him; and hereupon have thought fit to request an Account of his Conduct from my hands: Be ye hereby satisfy'd, that I have received your Command, and received it with great Affection too; for the Truth of it is, the bare Remembrance of St. *Antony*, is a Matter of great Advantage to me: Besides too, I am very well satisfy'd, that when you have had an Account of this Man, you will admire him so, as to rival and transcribe his Example; which indeed is a Pattern so exact, that any Monk may form his Solitude by it; and therefore I dare advise you not to dis-believe what-ever you may have heard concerning him; but rather to look upon common Reports, as strange as they may seem, to fall far short of what St. *Antony* did and was: for truly his Fame does not come near his Worth. And I must needs say, that what I send now to you concerning him in this Letter, by reason of the Urgency of your Request, is only an imperfect

fect Relation of ſome few Paſſages of his *Life*, which are ſtill freſh in my Memory. And I deſire you by no means to leave off Enquiring about him of Paſſengers from all Quarters; for I am perſwaded, did every one ſpeak what they knew of him, his Life would be found a Task too great for any Biographer to undertake to perfect it: For which reaſon, as ſoon as your Letter had reach'd my hands, I thought fit to ſend for ſome of thoſe Monks who us'd frequently to viſit him, that by their Information my Narrative might be a little fuller than 'tis now. But becauſe the ſcantineſs of the Seamens time and the haſt of the Pacquet-Boat ſtraiten'd me ſo, that I could not tarry till they came; I have us'd my utmoſt Diligence to acquaint your Reverences with all that I knew my ſelf, (for I have often ſeen him) and could learn from a Perſon who was his Servant no ſmall time, and us'd to pour the Water on his Hands when he waſhed. I have all along ey'd the Truth, ſo that who-ever hears more than he will find here, may ſafely give Credit to what he hears. Who-e'er knows leſs of him cann't chuſe but have great Thoughts of St. *Antony*; but how-ever, cann't revere him ſo much as he ought who Reads this.

1. ST. *Antony* was *Born* in *Egypt*, both of Rich and Noble, (& what is better than both) of

Chriſtian Parents. And indeeed his exact Chriſtian Life was a clear Evidence of his Chriſtian Birth. During his Childhood he was always kept at home, being an utter Stranger to every Body but his Father's Family. And after he was a little grown up, he could not endure to go to School, purely becauſe of an inbred Averſation to keeping Company with other Children: For he had a ſtrong deſire to live, as we read of *Jacob*, like a plain Man dwelling in Tents. When his Parents us'd to carry him to Church, (though but a Child) he did not appear Liſtleſs or Lazy: Neither, as he grew up, did the leaſt ſign of a refractory Spirit appear in him: But he was always very Obedient to his Parents, and Attentive to the Prayers and Homilies, and ſtrictly careful to reap ſome Profit to his Soul from what he heard. Though he ſaw his Parents had a great Eſtate, yet he never was concerned for dainty Victuals, or variety of Diſhes, being not in the leaſt ſolicitous about matters of that kind; but was always pleaſed with what-ever was provided, and never deſired any thing elſe.

2. At about Eighteen or Twenty Years of Age, at the moſt, he was left an Orphan, with an only and very young *Siſter*, and truſted by his Parents, (notwithſtanding he was ſo young) when they dy'd, with the Management of the whole Family and Eſtate, and the Education of his Siſter. Before Six Months after their Deceaſe

Deceaſe was expir'd, as he was going (according to his Cuſtom) to Church, and ordering his Faculties into a fit frame for Devotion, that Text (*Matt.* 19. 27.) of the Apoſtles *leaving all* to follow their Saviour, came particularly into his Mind in the midſt of his Walk; as alſo concerning thoſe who in the *Acts* (Act. 4. 35.) *Sold their Eſtates, and brought and laid them at the Apoſtles feet, to be diſtributed as every one had need*; and what, and how great an Hope remains laid up for them in Heaven: With theſe Thoughts he went into the Church. Now it happened on that Day, that that part of the Goſpel was read where we read our Lord ſaying to the Rich Man, *Matt.* 19. 21. *If thou wilt be perfect, Go ſell all thy Poſſeſſions, and give unto the Poor, and then come and follow me, and thou ſhalt have Treaſure in Heaven.* This Leſſon St. *Antony* apply'd (as particularly directed to him) to himſelf; and hereupon embracing the Remembrance of the generous Example of thoſe Saints, as injected into his Mind by God himſelf, accordingly parted with the Eſtate of an ancient Family, in all 300 Meaſures (which the *Egyptians* call *Arours*) of very rich and fertile Land, and diſtributed the Money, for which he ſold it, among the Inhabitants of the Village where he liv'd; that neither his own nor his Siſter's Mind might be encumbred with it any longer. His Moveables he alſo Sold, and gave the Money to the Poor.

3. And having reserv'd some small matter for his Sister, the next time he went to Church he heard our Lord say in the Gospel, *Matt.* 6. 34. *Take no thought for the Morrow:* And therefore, without any more delay, he e'en went out immediately, and distributed that too among the Poor. And having given her in Charge to some experienc'd and trusty Virgins, to be Educated in their Cloysters, he betook himself to an Ascetick Life without doors, keeping a very close eye upon himself, and leading a very rigid and abstemious Life; for at that time there scarcely were any settled Monasteries in *Egypt*, neither did any Monk live in a remote Wilderness: But whoever had a mind to order himself very severely, exercis'd himself in some solitary Place not far from his own Town. At this time there was an Old Man in a neighbouring Village that had obliged himself to a solitary Life from his Youth. St. *Antony* having observ'd him, was inflam'd with Emulation, and at first continu'd alone in some place *or other that was* hard by the Village. And where-ever he heard of any studious and zealous *Courter of Vertue*, like a provident Bee, he would be sure to go and find him out, never returning to his own Abode till he had seen him, and could bring something back with him, which might serve for part of a *Viaticum* to bear up his Spirit in his Progress to Heaven. After he had continu'd thus some time,

he

he squar'd his Mind with such exactness, as to *resolve never to return again* to the Place where *his Ancestors Seat* was; nor so much as to bear the secular Concerns of *his Relations* in his Memory any longer; that he might intirely apply his Mind and Affections to a vigorous Assiduity in Asceticks. And therefore *he wrought with his own Hands*, because 'tis written, 2 *Thess.* 3. 10. *Let not the Idle eat.* Part of what he got by his Labour he subsisted on himself, and part of it he gave to the Poor. He *Prayed* continually, because he had learnt that we ought to pray incessantly in private. He attended so diligently to the *Scriptures*, when read, that nothing fell to the ground from him, but he held it so fast, that his Mind was as good as a Library to him. For the sake of his Demeanour, he was *belov'd* by all: He *submitted*, with great readiness, to all virtuous Persons whom he visited: He would, with great diligence, by himself mark every *virtuous Person's* Vertue, for which he was peculiarly Eminent, and stamp them upon himself. In one, he would observe an Obligingness of Carriage; in another, an unwearied Fervour in Prayer; in a third, Calmness of Spirit; in a fourth, great Condescention and Charity: He would very affectionately eye this Person's great Sprightliness, Vigilance, and moderate use of Sleep; and another Man's Affability, Delight in the Scriptures, and Rea-

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dineſs in Conferences on Spiritual Subjects: Here he admir'd one for his Fortitude, Magnanimity, Patience, and Courage; there another for his Faſtings, hard Lyings upon the Ground, and other ſuch like Arts of ſubduing the Body: But principally, and above all, he would ſeal on his Heart and Soul that Piety and vehement Affection for Chriſt, and ſtream of mutual Love, which was very obvious and legible in them all. Thus he us'd conſtantly to go back to his own Cell always fraught with ſuch *uſeful Obſervations* as theſe; making himſelf the Repoſitory of all thoſe Excellencies he could ſpy in others; whence he was wont to elicit and diſplay them in a bright and exemplary Converſation. All the Conteſt he had with thoſe of the ſame Age with himſelf, was, to be ſecond to none of them in *Chriſtian Diſcipline*: In which ſort of Victories he behaved himſelf ſo modeſtly, that no body fretted at him for Envy; but rather, on the contrary, took delight in taking Notice of him; inſomuch, that the whole Neighbourhood that had any regard for Vertue, and all with whom he convers'd, obſerving his Goodneſs, us'd to call him *Theophiles*, or God's Friend: The Elder, calling him Son; and the Younger, Brother.

4. But *the Devil*, who is envious, and hates every thing that is commendable, could not endure to ſee ſuch a noble Purpoſe in ſo young a Perſon;

ſon; but made it his Endeavour to thwart all his Deſigns to his Diſadvantage.

At firſt he ſtrove to bring him off of his Aſcetick Courſe of Life, by throwing into his Mind a Remembrance of his Eſtate, of the Nearneſs of his Relations, and a Solicitude for them; a Love of Money, and Deſire of Glory; great Varieties of Pleaſure, and other ſuch Recommendations of the Methods of the World; as alſo, Thoughts of the Ruggedneſs of Vertue, and how much Labour it coſts a Man to obtain it; and, to mention no more, of the Weakneſs of his Body, and the long Remainder of his Life. In ſhort, the Devil rais'd a great deal of duſt in his Thoughts, that by bemudding and diſordering his Mind, he might make St. *Antony* let go his Deſign. But as ſoon as the Enemy ſaw himſelf too weak to foyl St. *Antony*'s Reſolution; and quite contrariwiſe, that he himſelf was emaſculated by the Holy Man's Steddineſs, ſupplanted by a mighty Faith, and fall'n by reaſon of his continual and earneſt Prayers, he aſſum'd a new Boldneſs, and Confidence in thoſe Weapons which he knows every Man carries about him in his own Fleſh againſt himſelf; for here he moſtly lies in Ambuſh againſt the Souls of the Young. Accordingly he renews his Aſſault againſt the Youth, Night and Day, attacking him with great Turbulence; inſomuch, that ſtanders by could eaſily diſcern a Combat between

tween them; for the Devil threw *filthy Thoughts* into his Mind; and the Young Man routed them out as fast by Prayers: the Adversary us'd his Policies to make his Body dissolute, and rebellious; on the other hand, St. *Antony* fortify'd his Soul, and us'd his Body hardly, and kept it under by Faith, and Fastings, and Tears, and earnest Addresses to God. But still the Devil, though worsted, was very hardy, and *appeared* to him in the *Shape of a Woman*, represented Beautiful in all respects, only to impose upon St. *Antony*. But *Antony*, by placing the noble Extract of his Spirit and intellectual Power in a clear view before himself, quench'd this Fire-brand of Deceit. Nevertheless the Devil would yet be hinting the Softness and Affectingness of this Pleasure; on the other hand, *Antony*, like an enraged and exasperated Person, by revolving in his Mind God's Menaces of Fire, and the Toyl of those Furrows which the never-dying Worm ploughs in the Consciences of the Damn'd, escap'd free without being hurt, or so much as sting'd by his Temptations. All which dash'd the Enemy mightily out of countenance; for, he that once thought of being equal with God himself, was now slighted and baulk'd by a Young Man; and he that generally vaunts and vapours so insolently over Flesh and Blood, was now over-thrown by a Man, even whilst he wore his frail Body of Flesh: For our Lord, who

wore

re Flesh Himself for our sake, and gave the
y a Conquest over the Devil, wrought and
ttled together with this Holy Youth. So
t every one who strives in good earnest with
Devil, may, with good reason, say, *Not I,*
the Grace of God with me, 1 Cor. 15. 57.
last, the Devil perceiving that he could not
throw and discourage *Antony* by this Device,
ashing his Teeth, and being like one beside
self to see himself drove out; he, who is
ally black in his Nature within, *appear'd* in
form of a *Black Boy* to *Antony*, and as it
re lying at his Feet, (for the crafty Spirit
ing turn'd out of his Heart, now no longer
vaded his Thoughts) assum'd an Humane
oice, and said; I have deceived many, yea,
erily, I have worsted and deceived very many:
ut having now exerted my Strength against
hee, as against many others, I have been weak-
n'd and overcome. Who is this (said *Antony*)
hat talks thus to me? The Devil answer'd in
a wretched whining Tone; To this Day I have
ply'd soft fleshly Allurements in Young Persons,
nd have been call'd, The Spirit of Fornication.
How many, when willing to be Sober, have I
deceiv'd? How many have I, by Hypocrisie,
nd sense-affecting Motions, drawn aside? I am
he of whom the Prophet speaks, *Hos.* 4. 12.
Te have been deceiv'd by the Spirit of Fornication:
Twas by me that they were tripp'd up: I am
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he who have so often disturb'd thee, and often been humbled by thee. *Antony* therefore having paid his Thanks to God, and being become more valiant in Spirit, said; Hence! plain that thou art very contemptible, for Soul is black and swarthy, and thou art we as a Child; neither will I, for the future, gi way to any Solicitude upon thy Account; f the Lord is my Helper, and I shall look dow upon mine Enemies with scorn; which he h no sooner said, but the Black Monster fled away being afraid to speak or come near the Hero

5. This was St. *Antony's first Conflict* wi the Devil; or rather, (to speak properly, an as I ought) this was our Lord's first defeat o the Devil in *Antony*, who, *Rom.* 8. 3, 4. *Condemn'd Sin in the Flesh, that the Righteousness of the Law might be fulfilled in us, who walk not according to the Flesh, but the Spirit.* But for all this St. *Antony* did not neglect himself, as if the Devil were intirely under his Feet: Nor did the Enemy, as though vanquish'd, desist from forming Stratagems; for he rang'd about, like a roaring Lyon, seeking out some pretence against him. *Antony* had learnt from the Holy Scriptures that the Wiles of the Devil are many continually, and therefore continually gave himself to exercise; considering, that since the Devil could not deceive his Heart by Pleasure, he would try the more subtlely and diligently to

do

it by other Methods; for the Devil is Sin's Friend. Wherefore *Antony* tam'd his Body more and more, leſt after he had conquer'd in ſome Combats, he ſhould be dragg'd a Captive by him in others. Hence he reſolves to accuſtom himſelf to *ſeverer Diſcipline* ſtill. At which Reſolution many were ſtartled through ſurprize. But however, he went thorow with it very patiently; for the bent of his Soul having laſted a long time, wrought ſuch a good habit in him, that he ſeiz'd on every, even the leaſt Occaſion of exerting his ſtrenuous purſuit after Vertue.

6. He *watch'd* ſo very much, that oft-times he lay without Sleeping all Night long; and this not once, or ſo, but very often, to admiration. He *eat* once a Day, after Sun-ſet; ſometimes but once in two Days; nay, and ſometimes but once in four Days. His Diet was Bread and Salt: His Drink only Water. Inſtead of a Feather-Bed, he *lay* on a Mat; and ſometimes on the bare Ground. He never anointed himſelf, becauſe he ſaid 'twas more proper for the Younger to addict themſelves to Aſcetick Exerciſes, than to ſeek out thoſe things which effeminate the Body: They ſhould rather accuſtom themſelves to labour, and to bear the Apoſtle's ſaying in their Mind, 2 *Cor.* 12. 10. *When I am weak, then I am ſtrong*; for then (ſaid he) the Vigour of the Spirit is renew'd, and becomes

Athletick,

Athletick, when the Pleasures of the Body la[illegible] guish and are impair'd. This also was [illegible] mirable Thought of his [illegible]

Tightly Bound.

[illegible] *Ring.* 18. 15. *As the Lo[illegible] of Hosts lives, before whom I stand, I will sure[illegible] shew my self to day:* for he observes from th[illegible] Prophet's saying, *To day*, he did not take [illegible] measure of the Time past; but every day, as [illegible] it were, laying the first Foundation of his Ve[illegible] tue, he studied to approve himself such an on[illegible] as he ought to be before God; pure in Hear[illegible] and ready to obey his Will, and no ones el[illegible] Every *Christian Ascetick* (said he) ought t[illegible] see and learn within himself his own Life fro[illegible] *Elias*, as in a Glass.

7. *Antony* having by this time, and by the[illegible] means, recollected and simplify'd himself, Trave[illegible] led to *the Tombs*, which were at a considerable d[illegible] stanc[illegible]

ſtance from that Town, having, firſt acquainted
quaintance with it, who ſupply'd him
nough to ſubſiſt upon a good while.
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bs, and ſhut the door over his
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Devil not being able to away with
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be fill'd with Aſceticks, came one
great company of Devils, and beat
m at that fearful rate, that he lay
umb, becauſe of the Extremity of
; for he proteſted his Pains were
'twas impoſſible Men ſhould be
nſtruments of the like. But, by the Providence of God, (for the Lord does not forget thoſe who hope in Him) the Day after an Acquaintance came with ſome Loaves to him, who, as ſoon as he had open'd the door, ſeeing him lying along, like a Dead Man upon the Ground, took him up and carried him to the Town-Church, and laid him upon the Pavement, where many of his Relations and Towns-People ſat by him, (as they there us'd to do about the Corps of the Dead.) Now about Midnight *Antony* came to himſelf, and awoke, and ſaw all aſleep but himſelf and his Acquaintance that brought him from the Tombs. *Antony* therefore becken'd to him, and deſired him to carry him back to the Tombs, without diſturbing any of them. Accordingly his Friend carried him.

8. And

Athletick, when the Pleaſures of the Body la guiſh and are impair'd. This alſo was an a mirable Thought of his, (*viz.*) That he d not think it proper to meaſure our *Progreſs Vertue*, by the length of the Time we firſt out, or by our Retirement, ſo much as by o Divine Deſires, and Longings, and the Encre of our Holy Purpoſe. And therefore he wou not remember the Time paſt; but every Da as though it were the firſt, he would expreſs more ardent Thirſt and Endeavour after a fu ther Advance. Speaking by the way of So loquie, that of the Apoſtle, *Phil.* 2. 14. *F getting that which is behind, and preſſing forwar* And remembring the Voice of the Proph *Elias*, who ſaith, 2 *King.* 18. 15. *As the Lo of Hoſts lives, before whom I ſtand, I will ſure ſhew my ſelf to day:* for he obſerves from th Prophet's ſaying, *To day*, he did not take meaſure of the Time paſt; but every day, as it were, laying the firſt Foundation of his Ve tue, he ſtudied to approve himſelf ſuch an o as he ought to be before God; pure in Hear and ready to obey his Will, and no ones el Every *Chriſtian Aſcetick* (ſaid he) ought ſee and learn within himſelf his own Life fro *Elias*, as in a Glaſs.

7. *Antony* having by this time, and by the means, recollected and ſimplify'd himſelf, Trave led to *the Tombs*, which were at a conſiderable d

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ſtance from that Town, having firſt acquainted one of his Acquaintance with it, who ſupply'd him with Bread enough to ſubſiſt upon a good while. Then he was got thither, he went into one of the Tombs, and ſhut the door over his Head, and tarried within there by himſelf.

Now the Devil not being able to away with this; and afraid leſt, in a little time, the whole *Deſart* ſhould be fill'd with Aſceticks, came one night with a great company of Devils, and beat and bruis'd him at that fearful rate, that he lay a long time Dumb, becauſe of the Extremity of his Torments; for he proteſted his Pains were ſo great, that 'twas impoſſible Men ſhould be the Inſtruments of the like. But, by the Providence of God, (for the Lord does not forget thoſe who hope in Him) the Day after an Acquaintance came with ſome Loaves to him, who, as ſoon as he had open'd the door, ſeeing him lying along, like a Dead Man upon the Ground, took him up and carried him to the Town-Church, and laid him upon the Pavement, where many of his Relations and Towns-People ſat by him, (as they there us'd to do about the Corps of the Dead.) Now about Midnight *Antony* came to himſelf, and awoke, and ſaw all aſleep but himſelf and his Acquaintance that brought him from the Tombs. *Antony* therefore becken'd to him, and deſired him to carry him back to the Tombs, without diſturbing any of them. Accordingly his Friend carried him.

8. And

8. And when he was return'd thither, ſhuting down the Tomb-top, he tarried within there as before; and not being able to ſtand, becauſe of the Stripes the Devil gave him, he *pray'd* lying proſtrate; and after he had pray'd, he ſaid aloud, *I Antony am here*; I don't run away for your Stroaks or Terrours: *For though you inflict more upon me, nothing ſhall ſeparate me from the Love of Chriſt.* Then he ſung that of the *Pſalmiſt, Though Hoſts encamp againſt me, yet ſhall not my Heart be afraid.* Thus did *Antony* think and ſpeak: But the envious Enemy, and hater of all Good, wondering to ſee him appear ſo confident in ſpight of all that he endur'd, ſounded his Hounds together, and being burſt with Envy, ſaid; See here, we have not tam'd nor tir'd this Man, either with the Spirit of Fornication, or with our Stripes and Buffetings: on the contrary, he is grown the more daring againſt us; let us therefore ſet upon him ſome other way, (for the Devil has always new Schemes ready at hand to promote his malicious Deſigns.) Wherefore, not long after, they came and made ſuch a great *Noiſe* in the Night-time, that the whole Monaſtery ſeem'd to be ſhook, and the Walls of the Cell to be broke through by the Devils transforming themſelves into the *Shapes of all ſorts* of Beaſts, Lyons, Bears, Leopards, Bulls, Serpents, Aſps, Scorpions and Wolves; every one of which mov'd

and

and acted agreeably to the Creatures which they repreſented; the Lyon roaring, and ſeeming to make towards him, the Bull to but, the ſerpent to creep, and the Woolf to hare towards him, and ſo, in ſhort, all the reſt, according to their Natural Motions; ſo that *Antony* was tortured and mangled with them ſo grievouſly, that his Bodily Pain was greater now than before: However, he was unmov'd, compos'd, wakeful, and himſelf: He groan'd indeed for Bodily Pains, but he had a ſober undiſturbed Mind, and, as't were, laughing, he ſaid; "If ye had any Strength, "it would be enough for only one of you to come "againſt me; but becauſe the Lord hath enervated "you, therefore ye thus try to ſcare me by a "Multitude; and (which is a manifeſt Indica-"tion of your Weakneſs) ye have put on the "Shapes of irrational Creatures. If ye have any "Power, if ye have receiv'd any Authority, don't "delay, but ſeize me: But if ye have not Ability, "Why do ye trouble both me and your ſelves in "vain? My Faith in God is a ſufficient Seal and "Security of his ſtanding by me. The Devils therefore having aſſaulted him a long while to no purpoſe, gnaſh'd their Teeth at him; for they found they mock'd themſelves more than they mock'd him.

9. Moreover, the Lord did not forget *Antony*'s Bravery at this time, but came to his Help; for as *Antony* look'd up, the Roof of the Cell

was as it were open'd, and there was a Beam of Light ſhooting down, as it were, upon him; whereupon the Devils ſtraitway became Speechleſs; *Antony*'s Pain too preſently ceas'd, and the Roof clos'd again. Now *Antony* being ſenſible of the Eaſe that had been ſent him, and that he had gain'd Breath, and reſpite from his Dolours, ſpoke reſpectively to the Viſion, and ſaid; "Where "waſt thou before? Why did'ſt thou not appear "at firſt, that thou might'ſt aſſwage my Pain? And a Voice ſaid unto him, "*Antony*, I was here; "but I waited to ſee thy Behaviour under this "Tryal; and ſince thou haſt valiantly gone "through it, and haſt not been conquered, I will "always be thy Helper, and make thee famous in "all Places. Having heard this, he roſe and prayed, and grew ſo ſtrong, that he perceived he had more Strength now in his Body than he had before; being now near the 35*th* Year of his Life.

10. The Day following, as he was walking out, he found himſelf ſtronger bent to the Exerciſe of Religion; and he went to that Old Man (whom I mention'd before) that Night, and would fain have co-habited with him in the Deſart: But the Old Man refuſing, becauſe of his Age, and the Unuſualneſs of the thing, *Antony* immediately fled into the Mountain. Now the Enemy again obſerving his Zeal, and being willing to retard it, laid the *ſemblance* of a large piece of *Plate*

in

in his way. *Antony* perceiving his Craft, and ſpying the Devil in the Diſh, chid it after this manner: "Whence ſhould this Diſh come hither? "This is no beaten Road, neither is here any Traveller's tread: If it had been loſt, 'tis too big "not to be recover'd again preſently: Doubtleſs "it would have been found if they had return'd; "and, doubtleſs, had any one loſt it, he would "have return'd, becauſe the place is ſo ſolitary. "This is certainly one of the Devil's Tricks: "But, however, thou ſhalt not impede my Holy "Purpoſe ſo: May it periſh with thee. No ſooner was the Word utter'd, but the Plate diſ-appeared, like Smoak before the Fire.

11. Another time he ſaw not only a reſemblance, but real Gold thrown in the way: Whether it was a bad Spirit, or ſome good Power that laid it there to try the Heroe, and to ſhew the Devil that he did not value real Money, he neither told me, nor do I know any more of it then that it was really what it appeared to be. *Antony* wondered at the Abundance of it, and leaping over it, as a Man in a Fright over a Fire, never ſtood ſo much as to look back upon it; but run away ſo faſt and ſo far, that he was latent a conſiderable Time after.

And now St. *Antony* continuing ſtill more and more intent upon his Purpoſe, placed himſelf in an empty Caſtle that was on the other ſide of the River; though before he came 'twas full

of reptile Creatures, yet when he went in the Serpents left the Place, as though it had been haunted by an Enemy. Here, after he had ſtopp'd up the Entry, he laid in Bread enough to ſerve him half a Year, (which the *Thebans* often do; nay, ſometimes they will continue without moulding a Year together) and having a continued ſupply of Water within, he winded up his Soul to God. There he continued always in his Monaſtery, having entred it, as a Holy Chancel; neither ſtirring out himſelf, nor taking Notice of Comers; only once in ſix Months he took in ſome Loaves at the top of the House.

12. Some of his Acquaintance came often to him, and becauſe he would not let them in, liv'd often without doors whole Days and Nights by him, and ſeem'd to hear a tumultuous rout within, bawling and wailing from within, and crying, "Get away from our place; What have you to do "in the Wilderneſs, ſince you countenance none "of our Devices? Thoſe that were without thought it might be ſome Travellers that had got into him by Ladders at the top of the Caſtle; but after they had leant down and peep'd thorow a little crack and ſaw no body, they concluded they were Devils; and being afraid, they call'd to St. *Antony*; but he heeded the Devils more than them; and whereas they expected to have ſeen him dead, they heard him ſaying, *Let God ariſe,*

arise, and his Enemies be scattered: Let them vanish, as the Smoak vanisheth: As the Wax melteth before the Fire, so Sinners shall perish from the Presence of God. And again; *All Nations compassed me round about; but in the Name of the Lord I stav'd them off.*

13. Thus did he lead Twenty Years in private Exercise, never stirring out, or seen by any one. But, at last, many others desiring to imitate his *Ascetick Life*, and other Acquaintance coming to him, and breaking open the Door by force, *Antony* came out of the Castle, as out of an inaccessible Sanctuary, being matriculated a Member of the Heavenly *Jerusalem*, and become full of God. The Spectators, when he came out, were in an Amaze, to see his Body, that had been so belabour'd by Devils, in the same shape in which it was before his *Retirement*. The *Temper of his Soul* was very pure; neither clouded by Sadness, nor shattered by Voluptuousness: Neither Laughter nor Melancholy held him in their Chains: The sight of the Multitude did not disturb him; nor their Praises make him vain: But he was intirely smooth and regular, steered by Reason and Revelation, and fixed in the primitive State of Nature. Our Lord healed many Sick Persons by him. He also cleansed many that were possessed, comforted many that were grieved, and reconciled many that were fallen out, charging them all to pre-

fer none of the Things of this World before the Love of Christ; discoursing and exhorting them to be mindful of future Goods, and of the great *Philanthropy* of God, who spared not his own Son, but gave Him up for us all. He perswaded many to chuse a solitary Life; and by this means there came to be many *Monasteries* in the Mountains: So that now the Deserts were turned into a City by Monks that left their Estates and Houses, and entred themselves Members of the Heavenly City.

14. Once he had an Occasion to pass over the Trench of the *Arsenoites*, to see some of his Brethren Monks; which Trench was very full of Crocodiles; but St. *Antony*, and all that were with him, by the pure Vertue of Prayer, went over unhurt. When he returned to his Monastery, he obliged himself to very severe and youth-like Enterprizes. By his Conferences he would be continually encreasing the Fervour of other Monks, and exciting many others to the Love of Exercise; and by the magnetism of his Discourses many more Monasteries were erected; all looking upon him as their Father.

15. One Day among the rest, as he was walking out, he told the other of his Brethren Monks, (who came to him with a desire to hear him) in the *Egyptian* Language, that the *Holy Scriptures* are sufficient for Instruction:

But,

But, nevertheleſs, 'tis decent for us to confirm one another in the Faith by Exhortation, and to chear and anoint each other's Spirits by mutual *Diſcourſes*. Wherefore do ye, my Sons, bring your Father what ye know; and I, who am your Elder, will communicate to you what I know by Experience: But beſure, in a peculiar manner, to take care to be communicative and unanimous; and that now ye have begun, ye don't grow ſlack, nor faint in your Warfare; nor ſay with your ſelves, We have laid out ſo much; *item.* ſo much Time upon Exerciſe: But rather, as beginning every day, let us inlarge our Reſolution; for the Life of Man altogether is very ſhort, if we compare it with future Ages: All our Time is nothing to Eternal Life. Every thing elſe is Sold for its Value, and like is Exchanged for like: But the Promiſe we have of Eternal Life is a cheap Purchaſe. For 'tis writ, *The Days of our Life are Seventy Years, and if by great Strength we reach Fourſcore, or more, they are but Labour and Sorrow.* Now, if we ſpend Eighty Years in Exerciſe, we ſhall not reign an Hundred Years for it; but inſtead of an Hundred, we ſhall reign for ever and ever. Again; After we have contended on Earth, our Inheritance will not be upon Earth; but we hold Promiſes of Heaven. Again; After we have laid aſide a Mortal Body, we are cloathed with an Immortal One. Wherefore, Children,

let us not faint; neither let us think we lay out much Time for God, or do any great Matters; for the Sufferings of this preſent Life are not worthy to be compared with the Glory that ſhall be revealed. Neither let us think that we have parted with great Poſſeſſions; for the whole Earth is very ſmall, with reſpect to Heaven. For juſt as one who parts with a Mite, for an Hundred Broad Pieces: So, were any one Lord of all the Earth, and parted with it for Heaven, he parts with a Mite, and receives an Hundredfold. But if all the Earth is not worth Heaven, then, certainly, he who leaves a few Acres for it, does, in a manner, leave nothing at all. If, therefore, any of us parts with a Manſion, or with Gold, he ſhould neither vaunt nor deſpond: But we ſhould rather conſider, that if we don't leave them for the Sake of Vertue; yet, afterwards, when we Die, we often leave them to whom we would not; as the Preacher has minded us. Shall we not therefore leave it for the ſake of Vertue, to inherit a Kingdom? Let us have a Thirſt after true Poſſeſſions; for, What does it ſignifie to poſſeſs thoſe things which we cannot carry away with us? Let us rather acquire thoſe Goods which will follow us into the other World; ſuch as are Wiſdom, Juſtice, Sobriety, Fortitude, Spiritual Prudence, Charity, Love of Wordly Poverty, Faith in Chriſt, Freedom from Anger, Delight in Hoſpitality;

tality; if we poſſeſs theſe, we ſhall find they will procure us a Manſion in the Land of the Meek. Theſe things duly conſidered no Perſon can be *Negligent*, eſpecially if he conſider that he is the Lord's Servant, and ought to ſerve Him. Since therefore every one is his Servant, no one ſhould dare to ſay, I do not work to day, for I wrought yeſterday; or by meaſuring the time paſt, to be idle for the time to come. But every day a true Diſciple of Chriſt will ſhew the ſame Readineſs of Mind, that (as 'tis written) he may pleaſe his Lord, and not run a riſque in the Concerns of his Soul. So alſo let us every day perſevere in Exerciſe, knowing that if we are *Negligent* one day, we ſhall not be pardoned for it, becauſe we did well the day before. No, God is offended with ſuch *Negligence* as we read in *Ezekiel*. So alſo *Judas*, by one Night's Impiety, loſt the Fruits of his time paſt. Let us therefore, Children, adhere to Exerciſe, and not ſuffer our Spirits to be bejaded: for herein the Lord is our Fellow-Labourer; as 'tis written, *The Lord co-operates for Good with every one that wills and works Good.* Now, in order to our not being Negligent, there is a Noble ſaying of the Apoſtle, on which we ſhould oft meditate, 1 *Cor.* 15. 31. *I die daily*: for if we ſo live as thoſe, who conſider they may die every day, we ſhall not ſin. Whence we learn every Day, when we riſe, not to reckon upon our ſtay

till

till the Evening; and again, when we lye down to sleep, to suppose we shall not rise; because our Life is uncertain by Nature; which Providence daily measures out to us. By being thus dispos'd, and living so every day, we shall not offend; nor lust after any forbidden Object; or be angry with any one; or lay up treasure on Earth: But thus dying every day, we shall be possessing nothing, and forgive all Offences, being freed from all desire of filthy *Pleasure*; reputing it as transeunt; always striving, and having the Day of Judgment in our Eye: for a great fear of Eternal Torments takes off the Appetite from excess of Pleasure, and rears up the Soul when it begins to stoop. Wherefore, having set foot in the path of Vertue, let us advance faster and faster: and that we may be Masters of all Opportunities before us, let none of us look back, as did *Lot*'s Wife; for our Lord hath positively said, that *No one that put his hand to the Plough, and looks back, is fit for the Kingdom of Heaven.* Now, by the Expression *look back*, is meant nothing else but to change our Thoughts, and to relish the Things of this World. Be not startled when ye hear any thing of *Vertue*; neither think strange of the Name; for 'tis not far from us, nor without us; but the work is in our Power, and an easie matter, if we have but an hearty Resolution. The *Greeks* travel and cross the Seas to learn

learn Letters; but we need not travel for the Kingdom of Heaven; or to croſs the Seas for Vertue; for our Lord has told us before hand, *Luk.* 17. 21. *The Kingdom of Heaven is within you.* Wherefore Vertue ſtands only in need of the Will, ſince 'tis within us, and built up out of us: For *Vertue* conſiſts of a Soul which has a primitive Natural Temper. Now the Mind is ſo when it has that Temper wherein it was created. 'Twas created very beautiful and upright; for which reaſon *Jeſus* the Son of *Nave* told the People, *Joſhua* 24. 23. *Incline your heart unto the Lord God of Iſrael:* as *John* alſo; *Make ſtrait your paths*; for the Soul's being ſtrait or upright, does conſiſt in its having its intellectual Faculty in that poſture in which it was created. Again; When the Soul bends, or is crooked, from Nature's poſture, then the Soul has Evil imputed to it: Wherefore, the Buſineſs is not ſo difficult as ſome make it; for if we continue as we were made, we are in a State of Vertue: But if we purpoſe things that are wicked, we are arraigned before God for wicked Perſons. If this Accompliſhment were ſuch, as that it muſt neceſſarily be procur'd from without us, it would be difficult: But ſince 'tis within us, let us keep our ſelves from evil, filthy Purpoſes; and having received ſo great a Truſt from God, let us keep our ſelves for God, that he may own his Work, when he ſees it ſuch as he made it.

Let

Let us contend earneſtly, leſt Wrath tyrannize, or Luſt domineer over it; for 'tis written, *The Wrath of Man worketh not the Righteouſneſs of God:* But *Luſt, when it hath conceived, bringeth forth Sin; and Sin, when it is finiſhed, bringeth forth Death.*

But ſince the Caſe is ſo with us, let us be ſincerely ſober, and, as 'tis written, *Keep our Hearts with all Diligence:* for we have ſhrewd and ſubtile *Enemies*, even wicked Devils. To which I add, with the Apoſtle; *We wreſtle not againſt Fleſh and Blood; but againſt Principalities and Powers, againſt the Rulers of this World, againſt Spiritual Wickedneſſes in high places*; for there is a vaſt rout of them in the Air againſt us: Nor are they far from us: But there is a great difference in Devils.

But to ſpeak of *their Nature and Diverſity* would take up too much time: A Narrative of that kind muſt be the work of greater Abilities: That which lies upon us, as neceſſary to be known, is, *their various Subtilties againſt us.* And here be it known, that the Devils were not by Nature, what they are by Name: For God made nothing Evil: But they were created Fair and Good: But having fall'n from an Heavenly Prudence, and now wheeling about the Earth, they deceived the *Gentiles* with their Phantaſies. And now, that they envy us *Chriſtians*, they leave no ſtone unturn'd to hinder us from

from Entring into the Kingdom of Heaven; or we ſhould get thither whence they fell: Therefore we ſtand in need of much Prayer and Exerciſe, till we obtain the Gift of *diſcerning of Spirits*; for when once a Man has obtain'd that, he may be able to know, which of them is more, and which leſs Wicked; and whither their different Endeavours moſtly tend; and by what Means every one of them may be conquered and caſt out: For they have ſeveral Wiles and Stratagems. Hence came that Saying of the Apoſtle, and his Followers: *For we are not ignorant of his Devices*, 2 Cor. 2. 11. Since therefore we are tempted by them, we ſhould be ſetting one another's Souls to rights. Wherefore, I having partly experienced their Wiles, do now, but as a Child, ſpeak ſomething to you about them. Well then; If they obſerve any Chriſtians, eſpecially Monks, labouring hard to make a conſiderable Progreſs in Vertue, they aſſault and tempt them, by laying continual obſtacles in their way, (*viz.*) evil Thoughts. But, however, we ſhould not be afraid of their Threats; for by Prayer, and Faſting, and Faith in God, they quickly fall. But after they have been thrown, they don't deſiſt; but preſently come again ſubtlely and deceitfully; for if they cann't cheat our Hearts by groſs Pleaſures, they will aſſault us another way, ſtriving to terrifie us by falſe Appearances,

and

and transforming themſelves into the Shapes of Women, Beaſts, Serpents, Bulky Bodies, and Armies of Souldiers: Even then our Hearts ſhould not miſ-give us; for they are nothing, and preſently diſ-appear; eſpecially, if the Chriſtian immures and fortifies himſelf with the Faith, and the Sign of the Croſs: But ſtill they are very bold and impudent: for when they have been thus vanquiſhed, they ſet upon us another way, and pretend to Prophecy, and foretell things to come: Alſo to ſcare us, they will repreſent themſelves ſo Tall, as to touch the Cieling, and proportionably Broad, that they may ſteal thoſe away by ſuch Deluſions, whom they could not deceive by their Sophiſtry. But if they find a Soul ſo ſecur'd with Faith, and that Hope which attends true Repentance, as to reſiſt them ſtill; at laſt they bring the Prince of the Devils.

16. He ſaid alſo that the Devil often appeared juſt as he is deſcribed in *Job* 41. 18, 19, 20. *His Eyes are like the Eye-lids of the Morning. Out of his Mouth go burning Lamps, and ſparks of Fire leap out. Out of his Noſtrils goeth Smoke, as out of a Seething-pot or Caldron.* When the Prince of the Devils makes ſuch a figure, the old Impoſtor ſtrikes Terrour upon Fleſh, and ſpeaks very big. And therefore he is upbraided, where we read; *He eſteemeth Iron as Straw, and Braſs as rotten Wood, and looks upon the Sea*

as

as a Pot of Ointment, and the deep Abyss as his Conquest; even the Abyss is to him as a Walk. And by the Prophet, *Ezek.* 15. 9. the Enemy said, *I will, and will overtake.* And again by another Prophet, *Isa.* 10. 14. *I will grasp the whole Earth in my hand like a Nest, and take it up like forsaken Eggs.* And to speak all in one Word, they often make such Brags and Promises only to deceive those who worship God. But we that are Faithful should not fear his Appearances; nor give ear to his Words; for *he is a Lyar*, and speaks not a true Word: For, in truth, notwithstanding all his Vaunting, our Saviour draws him, like the Leviathan, by a Hook. *Job* 41. 1. *Like an Ox, he has an Halter upon his Head, and his Nostrils are bored with a Ring, and his Lips with an Hoople of Disgrace, like a Fugitive. He is ty'd, like a Sparrow, by the Lord, so that we may justly deride him.* He and his Crew crawl now like Serpents: So that now he may be trod upon by us Christians. This is a certain Sign that our way of Living mads and crosses him; for he, who before vapour'd that he would make the Sea like a Pot of Ointment, and clinch the Earth in his Fist, lo! now he cann't so much as hinder you from Exercise; or keep me from speaking to you against him. Wherefore we mind not what he says; neither do we shrink for his Objections and Lies; for there is nothing but a seeming

light

light in them: They are only, as it were, the Portraitures of the Fire prepared for them. They would fain fright us with those Fires with which they will be tormented themselves; but they are quickly detected in their Falacies, and do not hurt the Faithful: But only give us a semblance of that Fire with which the Wicked will be tormented. Wherefore, it behoves us not to fear; for all their Devices, through the Grace of Christ, come to nought; for they are full of Guile, and ready to be transformed into all Shapes. Hence 'tis that they often pretend to sing Psalms, and cite the Scriptures; and sometimes whilst we are a Reading, they give us Ecchoes of what we read; and oft, in our Sleep, raise us up to Prayers. And this they will do continually, not suffering us to rest: Nay, and sometimes they will put on the *Religious Habit* of Monks, and talk like Religious Persons, that they may deceive us by such Appearances; and when we are deceived, lead us whither they please: But we should not give ear (or listen) to them at all. No; though they wake us to pray, and advise us not to eat at all; or pretend to condemn and deject us for those Matters in which they before incouraged us: for they don't do this out of a Principle of Religion, or Truth; but that they may bring the Simple into Despair, and make them apt to say, Exercise is unprofitable, and so make them nau-

seate

ſtate a Solitary, as a very grievous and burthenſome way of Living, and may entangle thoſe who have entred into a Courſe of *Self-Government*. Wherefore a Prophet, whom the Lord ſent, has declared ſuch Miſerable: *Hab.* 2. 15. *Wo be to him who offers his Neighbours thick dregs to drink*; becauſe ſuch Schemes and Purpoſes do turn us out of the Path that leads up to Vertue: for our Lord Himſelf muzzled the Devils, though they ſpoke Truth, and commanded them to be ſilent; for they did ſpeak Truth when they ſaid, *Thou art the Son of God*, Matt. 8. 29. Mark 1. 25. leſt with the Truth, they alſo ſlily ſow their Perverſneſs with the more Advantage; and that he may accuſtom us not to hearken to them, though they ſeem to ſpeak Truth; for 'tis very unſeemly for us, who have the Holy Scriptures, and Deliverance by our Saviour, to be taught by the Devil, who kept not his own Station, but ſtudied Diſorder: For this Reaſon he is forbid, *Pſal.* 50. 16. to quote Scripture; *Unto the Wicked, ſaid God, wherefore do'ſt thou utter my Statutes, and takeſt my Covenant in thy Mouth*: for they do pretend, and diſturb all things to delude the Simple: Sometimes they ſtamp, ſometimes they laugh, and ſometimes they hiſs. But when one regards them not, then they weep and lament, as vanquiſhed: For this Reaſon the Lord God muzzled the Devils. We therefore having learnt

this from the Holy Scriptures, ought to reſiſt them, and imitate their Reſoluteneſs and Stratagems againſt us. Pray eye the Example of *David*, Pſal. 39 2. *Whil'ſt the Wicked was before me I was deaf, and ſtill, and held my peace, even from good Words:* And again, *Like a deaf Man I heard not, and as one who is dumb I opened not my my Mouth: I became like a Man who does not hear.* Wherefore let us not hear them, as being Strangers to us; nor obey them, although they wake us to go to Prayers, or talk about Faſts: But rather let us attend to the Purpoſe of our Exerciſe, and not be deceived by them, who always act with Deceit: Neither let us be afraid, though they ſhould come with Force againſt us, and threaten to kill us: for they are weak, and can do nothing but threaten: But this by the By: But now I think of it, I muſt not think much to ſpeak more largely of theſe matters to you; for a Remembrance of them will be ſafe for you. When our Lord was a Pilgrim upon Earth, the Enemy fell, and his Forces were weakened. For this Reaſon he, a Tyrant, though fall'n, is not at reſt yet; but threatens us with Words. Think of this all of ye, and deſpiſe the Devil. Were they confin'd to ſuch Bodies as theſe, they might poſſibly ſay, Men lie hid, and we do not find them: But when we do find them, we make work with them. But if the Caſe were ſo with them, we might

might hide our ſelves, by ſhutting the Doors againſt them: But ſince 'tis not ſo; but their Nature, on the contrary, is ſuch, that they can enter in even when the Door is ſhut, and they themſelves are all over, and all about us in the Air, together with their Principal, the DESTROYER; and do always will Miſchief, and are ready girt to do it; and the Devil, as our Saviour hath told us, the Father of Miſchief, *John* 8. 44. *is a Murderer*; and we now live a Life of War againſt him: 'tis plain now, that notwithſtanding they are not embodyed, they have no Strength; and therefore their Weakneſs cannot be imputed to the Confinement of Bodies; for no Place hinders them from laying their Snares; neither do they ſpare us becauſe we are their Friends; neither are they Lovers of Good, to rectifie us: But they are rather more Wicked. And there is nothing about which they are ſo ſolicitous, as to miſchief us, and all the Friends of Vertue, and of the true worſhip of God. But becauſe they are able to do nothing, therefore they are continually pretending and threatning: Could they do any thing, they would not delay; but they would put their Miſchief in Execution; for their Deſign againſt us is inveterate. Ye ſee we are here together, and ſpeak againſt them in ſpight of their Teeth, and they do know that they are weakened by our Proficiency in Ver-

tue. Had they Power and Authority, they would not ſuffer one of us Chriſtians to live; for Piety is an Abomination to a Sinner. And having not ſuch Power, they wound and vex themſelves the more, becauſe they cannot put their Threats in Execution: This ſhould often be in our Thoughts, that we may not be afraid of them. Had they any Power remaining in them, they would not have came in ſuch a Multitude, or put on ſuch Appearances, or have transformed themſelves for Stratagems ſake. Were it otherwiſe, *the Strength* of one would have ſuffic'd to have done what he liſt. For a Wicked Being, that is inveſted with Power, does not kill in Effigie, or terrifie by Multitudes, but abuſes his Power as he pleaſes: But the Devils being ſtript of their Power, like Actors on a Stage, ſhift themſelves into many Shapes, which only fright Children: And therefore their Weakneſs ſhould render them contemptible in our Eyes. The true Angel, (of whom we read, 2 *Kings* 19. 35.) who was ſent by the Lord, ſtood in no need of Multitudes, or outward Appearances, or Shoutings, or Clappings, but made uſe of his Power without Noiſe; and ſtrait-way killed an Hundred and Eighty Five Thouſand. Only weak Angels ſtrive to terrifie by Phantſies.

17. But if any one here ſhould have *Job*'s *Caſe* in his Thoughts, and ask, How came the Devil

Devil to do so much against *Job*? He plum'd him of his Estate, kill'd his Children, and struck his Body with a grievous Ulcer. I answer such a one, the Devil had no Power; but God gave it him for the Tryal of *Job*: Being able to effect nothing of himself, and without leave, he requested Power, and got it: And therefore the Devil is the more to be despised, because he had not Power, so much as against one Righteous Person; for had he had it, he would not have requested it. His having begg'd it, not only once, but a second time, shews that he had not Power. And truly we need not wonder that he had no Power against *Job*; for he could not hurt meer Brutes, without God's Permission. *Matt.* 8. 31. He has no Authority, no not so much as over the Swine: for 'tis written, that they entreated the Lord, saying, *Suffer us to go into the Swine.* Now, if they have no Authority over the Swine, much less over Men, who were made after God's Image: God alone ought to be feared: As for Devils, they should be despised, not dreaded in the least. The more they level against us, the more let us be upon Exercise; for an upright Life, and Faith in God, is a very serviceable piece of Armour against them. They are afraid of the *Fasting*, the *Prayer*, the *Vigilance*, the *Meekness*, the *Contentedness*, the *Contempt of Money* and *Glory*, the *Lowliness and Love of Poverty*, the

Alms and *Meekneſs* of *Aſceticks*; but principally, of their *Piety to Chriſt*. This is the Reaſon why they make ſuch a buſtle, that there may be none to trample on them: For they are very ſenſible that Chriſtians have Grace given them by our Saviour againſt themſelves: For He himſelf ſays, *Luk.* 10. 19. *Behold, I have given you Power to tread upon Serpents and Scorpions, and every Power of the Enemy.* Whenever therefore they pretend to *foretell* future things, let no one preſume to regard them: For ſometimes they tell us of Brethren, that meet us ſome Days after, and accordingly we meet them. But this they do without any principle of Kindneſs to them, to whom they tell it: For they do it only to perſwade them to believe them in other Matters; and having once got them in their Clutches, they, at length, find an Opportunity to undo them. Therefore we muſt not give them the Hearing, but reject them, and tell them, We do not want to know ſuch unneceſſary Matters. Beſides too, What wonder is it if they, whoſe Bodies are ſo much finer than Mens, when they have ſeen Perſons ſet out upon a Journey, get before them, and give Notice of it? Has not an Horſeman the ſame Advantage of one who travels on Foot? We need not therefore admire them for this: For they do not foretell of things that are not; God alone knows things before they are. To

how

how many do theſe Devils run, like Thieves, before-hand, and tell them what we are now a doing, and how we are Diſcourſing againſt them, before any of us depart hence, and acquaint others with it? but, Cannot any that runs do the ſame trick by one that walks gently? To make this familiar by an Inſtance; Suppoſe a Perſon begins to walk from *Thebes*, or any other Town, and the Devils, before he begins to walk, don't know that he will walk; but when they ſee him walking, run before-hand, and give Notice of it before he is come, and accordingly he comes at the time mentioned; Can this be call'd a Prediction? nay, oftimes when thoſe who began to walk return back, they deceive them. In like manner they trifle about the River-Water; for having ſeen many Rains fall in ſome Quarters of *Egypt*, and thence conjecturing, that the River will overflow before the Water come to *Egypt*, they run and give Notice of the Flood: Which Men might eaſily do if they could run ſo faſt. They are juſt like *David*'s *Spies*, who (2 *Kings* 13. 14.) went up to the top, and ſaw a Perſon coming, before him that tarried below. This is to foretell things that are already upon the Anvil, inſtead of foretelling future Events. Thus theſe Spirits tell one another, Such a Perſon is Sick, or the like, only that they may deceive: Whereas, ſhould Providence (as He can) decree any

contrary Accident concerning the Waters, or the Travellers, the Devils have falsify'd, and those that minded them are deceived. Thus *the Prophesies of the Greeks* were pack'd together, and they were deceived by the Devil in former times; and, at length, a period was put to their Deceit: for the Lord came and brought the Devils with their Subtleties to nought. For they see nothing of themselves; but, like Thieves, carry away what they see from others: So that they are rather Conjecturers, than Foretellers. Let no one therefore admire them, if they speak Truth sometimes: For just so Physicians, after they have observed in others the same Diseases, by Symptoms and comparing, give Notice of them in their Patients. So also Mariners and Husbandmen observe the Temper of the Air, and, by Use, forebode that there will be a Storm, or a Calm. Now, no one says, such foretell from Divine Providence; but from Experience and Custom. Wherefore, if the Devils do so, they neither deserve Admiration, nor Attention: for, What Advantage can it be to know such things before-hand, if they be true? for such Knowledge as this neither contributes to Vertue, nor Good Manners. No one is judg'd for what he does not know of this kind, nor benefitted by having learnt it: But every Man is judg'd by God and himself, whether he has kept the Faith, and observed

his

his Commands: To this we ſhould give great Attendance. Our Exerciſe and Contention ſhould be, not to fore-know; but to walk well-pleaſing in God's Sight. And we ought to Pray, not that we may fore-know, nor to requeſt this as the Reward of our Exerciſe; but that our Lord may work with us towards our obtaining a Victory over the Devil.

But if we find our ſelves ſolicitous to fore-know, [indeed] let us be pure in our Minds; for, I do believe that a Soul, in every reſpect pure, and brought to its primitive Frame, may become ſo diſcerning, as to ſee, by the Revelation of our Lord, both more and remoter Events too, than Devils. Juſt ſo the Soul of *Eliſha* ſaw *Gehazi*, 2 Kings 5. 25. and the Hoſts ſtanding before him, 6. 17.

18. When, therefore, they come in the Night, and are willing to tell things, or ſay, We are good Angels, believe them not; for they lye: Or, if they praiſe your Exerciſe, or call you Happy, believe them not; neither ſubmit ſo far to them as to hear them. But rather *croſs your ſelves* and your Families, and pray together, and ye ſhall ſee them vaniſh: for they are daſtardly, and dread *the Sign of our Lord's Croſs*, becauſe by that our Saviour made them bare, and publickly expoſed them, *Col.* 2. 15. Moreover, if they grow more and more Impudent, and leap about wantonly in various Shapes, don't be

be afraid, or attend to them as good Spirits; for, by God's Assistance, 'twill be possible, nay easie, *to distinguish between the Presence of a Good and a Bad Spirit:* For, the Appearance of *Holy Spirits* is not with Disturbance and Disorder, *Matt.* 12. 19. for, *He will not strive, nor cry, neither doth any one hear their Voice.* But a Good Spirit visits in such a sweet and delectable manner, that Joy, and Transport, and Confidence, presently cover the Soul that is visited: For, *the Lord is with them, who is our Joy; and the Power of God the Father.* Besides too, when they visit, the Thoughts of the Soul are free from Consternation and Wavering: For the Soul, being enlightened by such a Vision, views with Ease the Spirits that appear. Furthermore, it has a certain desire of Divine and future things seizing it, and is willing to joyn with the Spirits, and to go out with them. And if those, to whom they appear, be afraid of the Vision, they presently take away the Fear by Love, as *Gabriel* did from *Zachary*, Luke 1. 13. As also, the Angel which appeared to the Women at the Divine Tomb, *Matt.* 28. 5. A Testimony of this Truth too, is, that saying of the Shepherds in the Gospel, *Luke* 12. 10. *Be ye not afraid:* for the Fear of Good Men is not a Fear of Pusillanimity; but it proceeds from the Sense of the Advent of superiour Beings. So much concerning the Nature of the Vision of *Good Angels.*

But

But the Incurſion and Appearance of *Evil Spirits* is diſturb'd with Noiſe, and Clamour, and Brawling, like the Hurlyburly of untaught Boys, or High-way-men: whence proceeds *Timidity of Soul*, *Confuſion*, and *Ataxy of Thoughts*, *Grief*, *Hatred of Aſceticks*, *great Deſpondence*, *Tediouſneſs*, *Remembrance of Relations*, and *Fear of Death*: in ſhort, *Luſting after Evil things*, *Weariſomneſs of Vertue*, and *Diſorderlineſs of Morals*. Wherefore, after you have been frighted with a Viſion, if your Fear be preſently taken away, and there ſucceed in the room of it a Joy unalterable, and you find within your ſelf *Chearfulneſs*, and *Confidence*, and *Refreſhment*, and *Compoſedneſs of Thought*, and all the other things which I mentioned before, as *Manlyneſs*, and *Love towards God*, take Courage and pray; for Joy and Steddineſs of Soul diſcovers the Holineſs of the Spirit that is preſent. Thus *Abraham*, when he ſaw the Lord exulted, *John* 8. 56. And *John*, when he heard a Voice from *Mary*, Mother of God, leap'd for Joy: But if there be Confuſion in thoſe that appear, and Noiſe from without, and Wordly Phantaſies, and Threatnings of Death, with the other Diſorders above-mentioned, then know that 'tis the Sally of Wicked Spirits. Let this be a *Common Rule*, If the Soul be fearful, there are Enemies in ſight; for they are Devils that don't take

take away that Fearfulneſs, as the great Arch-Angel *Gabriel* did from *Mary*, and *Zachary*, and the Angel that appeared at the Tomb from the Women: But Wicked Angels, when they ſee Men afraid, they encreaſe their Phantaſies, that they may dread them the more: and ſo, at laſt, they aſſault them, and jeer them, and bid them fall down and worſhip. Thus they deceiv'd the *Gentiles*. By this Means they that were not Gods, were falſly called Gods. But our Lord has not ſuffered us to be deluded by the Devil, whom he rebuked, when he was exciting ſuch Fancies in Him, *Luke* 4. 8. *Get thee behind me Satan: for 'tis written, Thou ſhalt worſhip the Lord thy God, and Him only ſhalt thou ſerve.* Let therefore the crafty one be more and more deſpiſed: For what our Lord ſpake, he ſpoke for our ſake, that the Devil, hearing the ſame Words from us, may be overturned by the Power of the Lord, who ſo rebuked them then.

19. But when we have caſt out Devils we ſhould *not vaunt*, neither when we have cured Diſeaſes ſhould we be lifted up; or admire one that caſts out Devils, or deſpiſe one that does not caſt them out: But, let every one mind every one's Diſcipline, and either imitate or emulate it, or rectifie it. For doing of Signs and Wonders is not our Buſineſs: This belongs to our Saviour. Hence, *Luke* 10. 20. He ſaith to

to his Diſciples, *Rejoyce not becauſe the Devils are ſubject unto you; but becauſe your Names are written in Heaven:* For our having our Names written in Heaven is a Teſtimony of our Vertue and regular Life: But to caſt out Devils is the pure Gift of our Saviour, who gave it. Whence we read, *Matt.* 7. 22. that to thoſe who glorying, not in their Vertue, but in Signs, ſaid, *Lord, have we not caſt out Devils in thy Name? and in thy Name done many Wonders?* Our Saviour ſaid, *Truly, I ſay unto you, I know you not:* for the Lord knows not the ways of the Ungodly. In ſhort, as I ſaid before, we ſhould always pray for *the Gift of diſcerning of Spirits*, that, as 'tis written, (1 *John* 4. 1.) we may *not believe every Spirit.*

20. I thought, indeed, now to have concluded, and been ſilent of what concerned my ſelf, and to have contented my ſelf with giving theſe *Memento's.* But that ye may not think I ſpeak theſe things idlely, but do declare them from Experience, and a Knowledge of the Truth, therefore (though I become as a Fool thereby, however, the Lord knows the Purity of my Conſcience, and that I do not do it for my own ſake, but out of Love to you, and to encourage you,) I will further acquaint you with ſome of them. As oft as they applauded me, when I, in the Name of the Lord, curſed them: when they would be fore-telling the Overflow of the River,

and

and I ask'd them, What need you concern your ſelves about that? when once they came threatning and ſurrounding me, like Souldiers accoutred and hors'd; and another while fill'd the Houſe with Wild Beaſts and creeping Creatures, and I ſung *Pſal.* 19. 8. *Theſe in Chariots, and they on Horſes; but we will rejoyce in the Name of the Lord our God*; they were preſently routed by the Mercy of Chriſt. Another time when they came and made an Appearance of Light in the Dark, and ſaid, We are come, *Antony*, to lend thee our Light: but I prayed, ſhutting my Eyes, becauſe I diſdained to behold their Light, preſently the Light of the Ungodly was put out. A few Months after they came ſinging, and talking out of the Holy Scriptures; but I, as though Deaf, hearkened not to them, but prayed that I might abide unſhaken in my Mind. After this they came and made a Noiſe, and hiſs'd and danc'd; but as ſoon as I prayed, and lay along ſinging by my ſelf, they preſently began to wail and weep, as though they were ſpent: But I glorified God, who pluck'd down their Boldneſs, and expos'd their Fury. Once there came a Devil, very tall in Appearance, that dar'd to ſay, *I am the Power of God*, and *I am Providence, What would'ſt thou have me beſtow upon thee?* But I ſpit upon him, and, having nam'd the Name of Chriſt, endeavoured to beat him; nay, and I ſeem'd to beat him;

and

and he immediately, at the Naming of Chriſt, as great as he was, diſappear'd with the reſt of the Devils. And when he came, as I was faſting in a Monk's Habit, with Loaves in his Arms, and ſaid, *Eat, and take ſome Refreſhment (you toyl more than you need) otherwiſe you will grow weak; for you are a Man:* But I obſerv'd his Stratagem, and roſe up to Pray; which he not enduring to ſee, preſently fail'd, and, going out of Doors, diſappear'd like Smoak. As oft as he laid Gold before me, to touch it, and ſee it, I fell to Pſalmody; and then he would pine. As oft as they beat me with Stripes, I ſaid, *Nothing ſhall ſeparate me from the Love of Chriſt*; and after that they beat one another. However, it was not I that vanquiſh'd them, but the Lord, who ſaid, *Luke* 10. 18. *I ſaw Satan falling, like Lightning from Heaven.*

Now I, my Children, being mindful of the Apoſtle's Saying, apply'd this to my ſelf, that ye may learn not to faint, nor be afraid of the Devil and his Agents. And ſince I have been a Fool in telling this, receive from what I have ſaid a Spirit of Fear, and believe me; for I don't lye. Once one of them knock'd at the Door of my Cell, and when I opened it, I ſaw a tall Figure; and when I asked him, Who art thou? He anſwered, I am *Satan:* ſaid I, What makes you be here? He anſwered, Why do all the Monks, and other Chriſtians, blame me undeſervedly?

Why

Why do they hourly curſe me? ſaid I, Why doſt thou trouble them? ſaid he, I don't diſturb them: But they trouble themſelves; for I am weak. Surely they have not read, *Pſal.* 9. 7. *O thou Enemy, Deſtructions are come to a perpetual End; and thou haſt deſtroyed Cities.* I have no longer a Place, an Arrow, or a City: There are now Chriſtians every where; and, at laſt, the Deſart is fill'd with Monks. Let them preſerve themſelves, and not curſe me to no purpoſe. Then I admiring the Grace of the Lord, ſaid unto him, "Thou art always a Lyar, and "never ſpeakeſt Truth: Thou haſt ſpoke the "Truth to me (now) againſt thy Will: for "Chriſt being come has made thee weak and "bare. After he had heard the Name of our Saviour, which ſcorch'd him ſo that he could not endure it, he diſappear'd. If therefore the Devil himſelf owns that he is weak, 'tis our Duty always to deſpiſe him and his Agents. Thus ye ſee how many Wiles the Enemy, with his Hounds, has againſt us: But I, having learnt his Weakneſſes, have ſhew'd my Contempt of him thoſe ſeveral ways which I have mentioned to you. Don't let us ſink in our Minds, or form or entertain Fears within our ſelves, ſaying, *Leſt the Devil come and overthrow us, and, of a ſudden, take us up, and throw us down, and put us out of Order.* Let us have none of theſe Thoughts, nor be Sorrowful, as though we were periſhing:

periſhing: But rather let us *rejoyce* and be glad, as being in the Number of thoſe who ſhall be ſav'd; and conſider with our ſelves, that the Lord is with us, who have triumph'd over Devils, and put them to flight; and let us always think, that, the Lord being with us, our Enemies can do us no harm: for they deal with us differently, according as they find us differently diſpos'd; and according to the Thoughts which they find within us: Thus, if they find us daſtardly and diſturb'd, they form ſtrange Fancies within us; juſt like Cut-throats and Robbers; they preſently ſeize upon the place which they find unguarded. Whatever we think of our ſelves, to that they will be ſure to add; If we are dejected, they encreaſe our Timerouſneſs, by injecting Fancies and Threats; and ſo the miſerable Soul is tortured by them. But if they find us rejoycing in the Lord, and diſcourſing of Matters that do relate to Him, ſeeing the Soul fenc'd with ſuch Thoughts, they are confounded and turn aſide; becauſe all things are in the Lord's Hand, and a Devil prevails not againſt a Chriſtian. When the Enemy ſaw *Job* immur'd thus, he run away from him: But when he found *Judas* deſtitute of theſe, he took him Captive. So that if we would deſpiſe the Enemy, we ſhould always think of the things that relate to the Lord; and our Souls would be always rejoycing in Hope; and we ſhould ſee

all the Devil's ludicrous Tricks be like Smoak, and they themſelves rather flying than purſuing. For, as I told you before, they themſelves are very fearful, always expecting the Fire prepared for them. Take this therefore for a *Sign* not to be afraid of them; When any Spirit appears, faint not for Fear; But be the Viſion what it will, firſt boldly ask, *Who art thou, and Whence?* and if it be the Appearance of a Good Spirit, thou wilt preſently be ſtrengthen'd with *Plerophory*, and turn thy Surprize of Fear into Joy: But if it be a Diabolical Appearance, it preſently fails, when it ſees thy Mind ſtrong; for thy asking, Who, and whence art thou? is a Sign of the Ataxy of thy Mind. Thus *Joſhua* the Son of *Nave*, Joſh. 5. 13. learnt by asking: and the Enemy was not conceal'd when *Daniel* ask'd.

Antony having diſcours'd after this manner, they all rejoyced, inſomuch, that their Love of Vertue was encreas'd, and the Negligence of ſome was ſhook off, and the Opinionativeneſs or Self-Conceit, and Vain-glory of others ceas'd; and all were perſwaded to deſpiſe the Devil's Treachery, admiring the Grace that was given to St. *Antony* by our Lord for his Exereiſe.

21. The MONASTERIES now were like ſo many Sacred Tabernacles, full of Divine Choirs, ſinging and delighting in Holy Conferences, and Faſting and Praying, and exulting in

in the Hope of future Goods, and working to give Alms, and Exerciſing mutual Love, and unanimous Symphony among themſelves. So that you might ſee there, of a Truth, a Land of Piety and Righteouſneſs by it ſelf: For there was neither an Injurious nor an injured Perſon, neither any Complaint of the Oppreſſour: But a Multitude of Aſceticks, having one and the ſame Ardour for Vertue; inſomuch, that one amongſt the reſt of the Spectatours, ſeeing ſuch Monaſteries, and regular Diſcipline, could not forbear crying out, as we read, *Numb.* 24. 5, 6. *How goodly are thy Dwellings, O Jacob, and thy Tabernacles, O Iſrael! As the ſhady Vales are they ſpread forth, and as the Parks beſide the Rivers, and as the Tents which the Lord hath fix'd, and as the Cedars by the Waters ſide.*

22. St. *Antony* therefore, oft retiring himſelf into his Monaſtry, daily grew Vigorous in Exerciſe, and groan'd, longing for Manſions in Heaven, becauſe he long'd for them, and obſerv'd the frail Life of Man: When-ever he was about to eat, or drink, or ſleep, or ſerve any other Bodily Neceſſities, he bluſh'd; for he thought upon the Dignity of his Intellectual part: So that oftentimes, when he was going to eat with other Monks, and call'd to Remembrance his Spiritual Food, he refus'd, and retir'd to eat alone, thinking he ſhould bluſh if he was ſeen Eating by them. When he eat alone,

'twas purely out of Neceſſity: Sometimes, though very ſeldom, he eat with his Brethren: But, though 'twere with Bluſhing, he took the Liberty to acquaint his Brethren, for their Benefit, that they ſhould lay out their Leiſure rather on their Soul, than their Body, leſt it be weigh'd down by the Pleaſures of the Body, which ought to be in Subjection to it. For our Saviour has ſaid, *Take no thought for your Life, what you ſhall eat; nor for your Body, what ye ſhall put on:* Do not ſeek what ye may eat, nor what ye may drink, neither aim at high things; *For all theſe things the Nations of the World ſeek; for your Father knows that ye need them; and all theſe things ſhall be added unto you.*

23. Not long after the *Emperour Maximinus* Perſecuted the Church; and ſome Holy Martyrs being carried to *Alexandria*, he left his Monaſtry and followed them, ſaying to his Friends, *Let us alſo go and combat; or ſee thoſe who do:* for he was Ambitious of Martyrdom. But, not being willing to deliver up himſelf, he miniſtred to the *Confeſſors* in the Mines and Priſons, and ſhew'd great Diligence in the Court of Judicature, comforting and ſpurring on thoſe that were call'd to it, and attending them till they were Crowned *Martyrs*. Wherefore, the Judge obſerving the Fearleſneſs and Aſſiduity of *Antony*, and of thoſe that were with him, ordered that no Monk ſhould appear in the Court, nor ſo much

much as live in the City; ſo that all the reſt ſeemed to abſcond that Day: But St. *Antony* took this ſo much to thought, that he waſh'd his *Scapulary* the cleaner the Day after, and ſtood foremoſt on an high place before the Judge's Face. And though all Perſons admir'd at it, and the Governour, as he paſs'd by with his Train, took Notice of it; yet he ſtood unmov'd, ſhewing the Readineſs of the Chriſtians to die: For, as I ſaid before, he wiſh'd to die a *Martyr*, and appear'd very much griev'd becauſe he did not. But the Lord preſerv'd and reſerv'd him for our Benefit, and the Advantage of many more, that he might be a Teacher to many, by the Exerciſe which he learnt out of the Holy Scriptures; for the bare ſight of his Diſcipline inflam'd many others to imitate his Life. Wherefore, he again viſited the *Confeſſors*, as he us'd; and, as it were bound up together with them, he labour'd to ſerve them. But after *that Perſecution*, in which the Bleſſed *Biſhop Peter* ſuffered Martyrdom, ceas'd, he pilgrimag'd and retir'd again to the Monaſtry, where he was daily a Martyr in Conſcience, and fought the Combats of Faith: For there he us'd himſelf to much and ſtricter Exerciſe; for he always faſted. His inner *Garment* was Hair-cloth, his upper of Leather; which was the *Habit* he wore to his dying Day; neither waſhing the dirt off his Body, no, nor ſo much as his Feet,

unleſs they were wet by chance, when he waded thorow Water on a Journey.

24. Now, when he had thus retir'd, and reſolv'd to continue in that State ſome time, without ever going abroad, or entertaining any Company. There came to him one *Martinian*, a Colonel, who had a Daughter troubled with a *Devil*, and was very troubleſome to him; and after he had ſtood a long while knocking at the Door, and entreating him to come, and pray to God for his Daughter, *Antony* would not ſuffer him to break open his Door; but leaning out of the top, ſaid, "Man, Why doſt thou ſtand "crying thus? I am a Man as well as thou: If "thou believeſt, pray to God, and 'tis done pre-"ſently. The Colonel therefore pray'd to God with Faith, and went his way, and his Daughter was cleans'd from the Devil. Many other things did our Lord by him: Wherefore we do not read in vain, *Matt. 7. 7. Ask, and it ſhall be given you.* For many that were *Sick*, and only ſat without the Monaſtry, by Faith and Prayer were Cur'd. But as ſoon as he ſaw himſelf thus diſturb'd by a great many People, and not permitted to retire, according to his Purpoſe and Deſire, and fearing leſt, from what the Lord did by him, he ſhould be lifted up, or any one elſe, upon that account, ſhould think of him beyond what he ought, he thought, and was reſolved to go to the upper Thebais, where

no

no body knew him; and having took some Loaves of his Brethren, he sat down by the River Banks, watching for a Vessel to get over. In the mean while came a *Voice* from Heaven, saying, "*Antony*, Whither goest thou, and "wherefore? *Antony*, without any Commotion, or Disorder of Mind, (for he was us'd to such extraordinary Occurrences) said, "Since the "Multitude will not let me be at rest here, I "have a mind to retire in the upper Thebais; "and so much the rather, because they require "things above my Strength. Then reply'd the Voice, "Should'st thou go thither, thou "would'st have double the Trouble to undergo: "But if thou would'st be quiet, indeed, go into "the inner Wilderness. But, "Who (said "*Antony*) shall shew me the way, for I don't "know it? And the Voice presently directed him to some *Sarazens* that were travelling that way. Whereupon *Antony* made up to them, and requested to walk with them to the Wilderness. They, as it were by the Order of Providence, receiv'd him readily. By that time he had travelled with them three Nights and three Days, he came to a very high Mountain. Now, under the Mountain there was fine, clear, cool, sweet, trembling Water; and without the Plain, a few Wild Palm-Trees that had been neglected. *Antony*, as being sent thither by God, was in Love with the Place; for this was

the Place of which the Voice (that ſpake to him upon the Banks of the River) gave him Notice. Having at firſt took with him ſome of his Fellow-Travellers Loaves, he tarry'd alone in the Mount, no Body at all converſing with him. There he kept looking upon it as his own Home. The *Sarazens* having obſerv'd his *Intent* and *Propoſal* to himſelf in Living there, deſignedly paſs'd often that way, and gladly ſupply'd him with Bread. He had alſo a little Refreſhment from the Palms.

25. And afterwards the Brethren, like Children mindful of their Father, took care to ſend to him. But *Antony* conſidering that ſome were toyled upon the account of bringing him Bread, and being willing to ſpare the Monks that trouble, deliberated with himſelf how he might prevent it; and ſo, at laſt, deſired thoſe that came to him to bring him a *Spade*, and a *Mattock*, and a little *Corn*. When he was ſupply'd with Materials, he walk'd a little way, and having found a little piece of Arable Ground, he Till'd it; and having Plenty enough of Water to water it, he *ſow'd his Grain* there; and thus, ever-after, he was ſupply'd with Bread enough every Year; rejoycing becauſe he was troubleſome to none, and could keep himſelf without being burthenſome to any one. After ſeeing ſome coming to him again, he Till'd ſome more Ground, and Planted a *few Herbs*, for the Refreſhment of any

tir'd

tir'd Traveller. At first the Wild Beasts of the Desart came, out of pretence for Water, and damag'd his Standing-Corn. One Day, therefore, he pleasantly took hold of one of the Beasts, and said to them all, "Why do ye hurt me, since I "don't hurt you? Get ye gone, in the Name "of the Lord, and come no more near this Place "again; and from that time they, as it were, receiving his Command, never came again: So he kept alone in the inner part of the Mountain, attending to Prayer and Exercise. But his Brethren came and ministred unto him, entreating him to let them come once a Month and bring him some Olives, Beans, and Oyl, because he was now grown Ancient. Whilst he lived there, how many Conflicts he under-went, (not with Flesh and Blood, but with Devils, his grand Adversaries,) we know very well from those who went to him, who heard Tumults, Voices, and Noises, like those of the trampling of Horses, and clashing of Arms, and saw the Mount full of Wild Beasts in the Night, and him as it were Fighting and Praying against them: But he emboldened the Hearts of those that came to him, and strove upon Bended Knees in Prayer with the Lord. And 'tis worth our while to consider, with Admiration, that he (though all alone in such a great Wilderness) was not afraid of the Devil's Assaulting him, nor of the Fierceness of many Wild Beasts and Creeping Creatures; but

did

did literally (as 'tis written) *truſt in the Lord, like Mount Sion*, having a Mind unmov'd, and void of Fluctuation: So that (as 'tis written) *Job* 5. 23. *the Devils fled, and the Wild Beaſts were at Peace with him.* The *Devil*, therefore, (as *David* ſings, *Pſal.* 34. 16.) gnaſh'd upon him with his Teeth when he ſaw him. But *Antony* was comforted by our Saviour, and continu'd unhurt, notwithſtanding all his Subtleties and Stratagems. The Devil ſent all the Beaſts and Snakes out of their Holes and Dens gaping upon him, and threatning to bite him. But he underſtanding the Device of the Enemy, ſaid to them all, "If ye have received any Authority "over me, I am ready to be devour'd by you; "but if ye are ſuborn'd by the Devil, tarry here "no longer, but get ye hence in an Inſtant; for "I am Chriſt's Servant: and they fled at his Word as faſt as from a Whip.

26. A few Days after that, as he was at work, (for he always took Care to labour) one ſtanding at the Door, train'd after him with his Heels ſome of his plyant Twigs which he had wrought together; (for he made little Baskets, and exchang'd them with thoſe that came to him for what they brought him) and as he ſtood up, he ſaw *a Beaſt*, down to the Thighs like a *Man*, but with Legs and Feet like an *Aſs*. *Antony* only ſign'd himſelf with the Sign of the *Croſs*, and ſaid, "I am a Servant of Chriſt; If thou "art

"art ſent hither againſt me, lo! I am here. But the Beaſt with his Devils fled ſo faſt, that he fell and dy'd for Haſte. Now, the Death of the Beaſt ſignify'd the Overthrow of the Devils; for they did all they could to bring him out of the Wilderneſs, but could not prevail.

27. Soon after this he travelled with ſome of his Brethren Monks that came to ſee him, and requeſted him to come and live with them a little while. Now the Monks had a *Camel* to carry their Loaves and Water, (for that Deſart was Waterleſs, neither was there any drinkable Water thereabouts, but by the Mount where his Monaſtery was, and thence they had the Water that they took with them.) Wherefore, their Water failing them whilſt they were upon their Way, and the Heat being very great, their Lives were in Danger; for having ſearch'd all the Places thereabouts, and found no Water, they were not able to walk any longer, but lay down upon the Ground, and diſmiſs'd the Camel to ſhift for its ſelf, deſpairing of their own Lives. Now the Old Man ſeeing them all in Danger, was very much troubled and groan'd, and having ſtept a little way aſide and knelt and pray'd, the Lord preſently made Water ſpring forth out of the Place where he had pray'd; and they all drank and reviv'd, and fill'd their Bottles, and having ſought the Camel found him; for (as it happen'd) the Halter twin'd about a Stone,

and

and held him fast; so they brought him, water'd and loaded him, and travell'd safe to their Journeys End. And as soon as he came to the Outer Monasteries, they all came and saluted him, as a Father. And now there was Joy again in the Mountains, and a new Emulation of Proficiency and Consolation by mutual Love and Faith. It rejoyc'd *Antony* mightily to see the Forwardness of the Monks, and his Sister grown old in Virginity, and become a *Governess* over other Virgins. In a short time after he return'd to his own Mountain, whither many that were *Diseased* came to him.

28. He would be continually charging all the Monks that came to him, to believe in the Lord, and love Him, and to keep themselves from filthy Thoughts and carnal Pleasures, and (as 'tis written in the *Proverbs*) *not to be deceiv'd by the Fulness of the Belly*, and to avoid Vainglory, and to *pray continually*, and to sing before Sleep and after Sleep, and to lay up the Precepts of the Holy Scriptures in their Breasts, and remember the Acts of the Saints, that the Soul being minded of those Precepts, may be conformed to their Zeal: but especially he advis'd them to have St. *Paul*'s Saying in mind, *Let not the Sun go down upon your Wrath*; and to apply this in Common to every Precept, that the Sun may not only not go down upon their Wrath, but upon any other Sin whatsoever; for 'tis but fitting,

ſitting, that the Sun ſhould not condemn us for any Wickedneſs in the Day, nor the Moon by Night, for any Sin or Thought. If we would be truly Beautiful, St. *Paul*'s Advice muſt be kept, 2 *Cor.* 13. 5. *Judge your ſelves: Try your ſelves.* Let, therefore, every one of you take an Account of both his Day and Night Actions; and wherein he has offended, let him leave off; and wherein he has not, let him not glory; but let him continue in that which is Good, and not be Negligent, or contemn his Neighbour; neither *Let him juſtifie himſelf till* (as the Bleſſed Apoſtle ſays) *the Lord come, who ſearcheth into the moſt ſecret things*; for we are often, even to our ſelves, in the dark; as to what we do we are ignorant; *But the Lord comprehends all things.* Wherefore, yielding and aſcribing Judgment to him, let us *be Patient one with another, and bear one another's Burthens, and Judge our ſelves*; and whereinſoever we are behind hand, let us ſtrive to fill up our Defects. And pray let me deſire you to take this Rule as a Preſervative againſt Offending: Let all of us mark and write down all our Actions and Motions, in order to declare them to one another; and ye may be confident, that if we always bluſh to be known, we ſhall forbear offending, nay, ſo much as thinking any ill thing; for, Who would Sin a Sin for which he muſt preſently undergo open Shame? By this

this Means, who-ever offends cann't be ſecret without lying. By this Means we ſhould never fornicate, as being always in one another's Sight. But by writing and communicating our Thoughts, we ſhall keep from inward Impurity, through Shame of having it known. Let our Paper therefore ſerve us inſtead of the Eyes of our *Fellow-Aſceticks*, that our bluſhing, when we write them down in order to be ſeen, may prevent our Luſting amiſs in any caſe. By keeping cloſe to this Model of Diſcipline, we ſhall have Power to ſubdue the Body, and ſo pleaſe the Lord, and to tread the Wiles of the Enemy under Feet. This he ſaid to all that met him. He us'd to ſympathize and pray together with all Sufferers; and in many Caſes the Lord heard him. When he was heard, he did not boaſt; and when he was not heard, he did not murmur: But he always, and in all Circumſtances, gave Thanks unto the Lord. He exhorted Patients to *Long-ſuffering*, and made them know, that *Healing* was not from him, or from Men, but of the Lord, who acts as he pleaſes, both as to what he does, and as to the time when he does it: Such Diſcourſe as this was to them as a Cure, none deſpiſing his Lectures: But thoſe whoſe *Illneſs* continu'd, learnt from him to be patient; and thoſe that were *Cur'd*, not to give Thanks to him, but to God alone. Among others, one *Fronto*, a Courtier, (having a terrible Sickneſs,

neſs, which eat his Tongue, and juſt affected his Eyes) came in the Mount, and deſir'd *Antony* to pray for him: St. *Antony*, at his requeſt, pray'd to God for *Fronto*, and bid him be gone, and he ſhould be Healed.

29. But *Fronto* having got into his Cell by Violence, and tarrying a whole Day there, *Antony* ſaid, "Whilſt you tarry here you cann't "be cur'd. Be gone, and by that time you "come within Sight of *Egypt*, you ſhall ſee a "Sign wrought upon you. St. *Antony* ſpeaking ſo poſitively, he was ſatisfy'd, and went his way; and as ſoon as he ſaw *Egypt* he was rid of his Malady, and became a Sound Man, as *Antony* had aſſur'd him. There is another Remarkable Cure which I muſt not omit.

30. A certain Virgin of *Tripolis* had a very terrible and foul Diſtemper; for her Tears, and her Snot, and the running of her Ears, turn'd into *Worms* after it fell upon the Ground; beſides too, ſhe was very *Paralytical*, and had very unnatural Eyes. Her Parents having been inform'd of St. *Antony* by ſome Monks that were travelling to him, and truſting in our Lord, who (as we read, *Matt.* 20.) *cur'd an Iſſue of Blood*, requeſted that ſhe might travel with them: They granting her requeſt, the Child and her Parents went with them; and when they came, tarry'd without the Mount with *Paphnutius*, a *Confeſſor* and a *Monk*. The other Monks went in

in to St. *Antony*, and just as they were going to acquaint him with it, he prevented them, and told them of the Child's Disease, and her Travelling with them. Hearing this, they requested the Child might be permitted to enter; but St. *Antony* deny'd their request, and bid them go out, and they would find the Child either Heal'd or Dead: For (said he) "*Healing* is not an Act "of mine; Why should she come to me, who "am a miserable Man? To *Cure* is the Property "of our Saviour, who exercises Mercy in every "Place, over all that call upon Him; and there- "fore has favour'd her and her Prayer, and has "manifested this particular Instance of his *Phi-* "*lanthropy* to me, (*viz.*) that he will cure "the Child's Disease there. This caus'd great Admiration amongst them; and they went out and found the Parents Rejoycing, and the Child Healthy from that time.

31. About this time, there had *Two Brethren* entred upon a Journey, and for want of Water, one dy'd upon the way; and the other was not far from Dying too, and therefore, having no Strength to travel, he also lay upon the Ground, expecting to die. Now *Antony* was sitting upon the Mount, and call'd Two Monks to him that were hard by, and said to them, "Pray take a "Pitcher of Water, and run *Egypt* Road- "way; for one of two Fellow-Travellers is already "dead, and the other will die too unless ye make "haste;

"haſte; for this was diſcover'd to me as I was "a Praying. Accordingly the Two Monks went and buried their dead Brother, and reviv'd the other, and brought him to their venerable Father, who was at the diſtance of a whole Day's Journey from them. If any one ſhould aſk, Why *Antony* did not ſpeak before the other dy'd? he asks an improper Queſtion; for the Sentence of *Death* did not belong to *Antony*, but to *God*, who determin'd *Death* for the one, and a *Recovery* by *Antony's inter-Agency* for the other. That which is to be admir'd in *Antony*, is, That he had a Soul ſo ſtay'd and ſedate, as to be ſhew'd things at ſuch a diſtance by the Lord upon the Mount.

32. And a little after, as he was ſitting again upon the Mount, he ſaw one lifted up on high from the Mount, and a great deal of Joy in all that met him: He could not but admire, and call the Company Bleſſed, and pray'd to know what that might be. Then preſently came a Voice, and told him, that 'twas the Soul of *Ammun*, a Monk of *Nitria*. Now the diſtance between *Nitria* and that *Mount* is Thirteen Days Journey. The Monks ſeeing the Old Man (for he continu'd an Aſcetick to his Old Age) in ſuch a Maze, deſired to know the reaſon of it. St. *Antony* told them that *Ammun* was dead: For this Monk was very well known among them, becauſe he often came thither, and many Miracles were done by him; of which, this is

one. Having once an Occaſion to go over the River *Lycus*, (which was a great Inundation of Waters) he deſired *Theodore* to go at a diſtance from him, that they might not ſee one another Naked, as they ſwam over. Then *Theodore* withdrawing, he bluſh'd to ſee himſelf again Naked: And as he was bluſhing and ſolicitous, he was of a ſudden convey'd to the other ſide. *Theodore* therefore (who alſo was a very Religious Man) having ſeen him got over, and not at all wetted with the Water, requeſted to know the manner of his Paſſage: But finding him loth to tell him, he took hold of his Feet, and proteſted he would not let him go before he knew. *Ammun* obſerving the Earneſtneſs of *Theodore*, for the ſake of his Proteſtation, conſented to tell him, after he had engag'd him to tell no Body before he was dead; and ſo told him how he was carry'd over after an inviſible manner, and laid on the other ſide: He did not walk on the Water, nor was the manner of it poſſible to Men, but only poſſible to thoſe whom our Lord permits; as he did St. *Peter*. This *Theodore* told after *Ammun*'s Death. But to return to St. *Antony*. The Monks to whom St. *Antony* told what he ſaw noted down the Day in a Book: And ſome Brethren that return'd from *Nitria* enquir'd about Thirty Days after, and brought word that *Ammun* dy'd the ſame Day and Hour in which *Antony* ſaw the Soul lifted

lifted up on high; and they greatly admir'd the Purity of *Antony*'s Soul, and wondred how he ſhould immediately know what was done at Thirty Days diſtance, and how he ſaw the Soul carry'd up a-loft. But we have freſh Matter of Praiſe and Wonder from St. *Antony* ſtill.

33. For *Archelaus Comes* having found him praying by himſelf in the Outer Mount, entreated him on the behalf of *Polycrateia*, (who was an admirable Virgin, and full of Chriſt) for ſhe had a Pain in her Stomach and her Side, by reaſon of extream Exerciſe, and was very weakly all over her Body: Wherefore *Antony* pray'd, and *Archelaus* mark'd down the Day whereon *Antony* pray'd; and when he return'd to *Laodicea*, he found the Virgin well; and having ask'd them what Day ſhe was firſt releas'd from her Weakneſs, he took out his Paper in which he writ down the Time when *Antony* pray'd for her, and immediately ſhew'd them the ſame time writ down in his Paper: So that they were all convinc'd that the Lord deliver'd her from her Pains when *Antony* was, by Prayer, forwarding the Goodneſs of our Saviour towards her.

34. He did alſo oftentimes give Notice, many days before hand, of Perſons that were coming to him: Nay, ſometimes he would tell the reaſon of their Journey a Month before hand; as that ſome came only to ſee him, others be-

cauſe Diſtempered, others becauſe Poſſeſs'd. And this we all know of all, That none that came to him thought the Labour of his Journey a Trouble, or a Loſs; for every one return'd from him with a Senſe of ſome Benefit receiv'd: But notwithſtanding he ſpoke and ſaw ſuch ſtrange things, yet he would not have any one admire him for it; but rather to admire the Lord, who, by his Power, has granted us (though but Men) a Capacity and Liberty to know Him.

35. Another time having went down to viſit the Outer Monaſteries, and been prevail'd upon, by requeſt, to go into a Veſſel and pray with the Monks, He and He only perceiv'd a wretched and *terrible Stink*; the Company ſaid there was ſome ſalt Fiſh in the Veſſel; but he perceiv'd another kind of Scent: And whilſt he was [illegible]king, *a Young Man that had a Devil*, and had entred in before them and hid himſelf, cry'd out, and the Devil was rebuk'd by St. *Antony*, in the Name of the Lord *Jeſus Chriſt*, and came out of him, and the Young Man was reſtor'd to his Wits: And then they all knew that 'twas the Devil that ſtunk.

36. There came to him alſo a Nobleman that had a *Devil*. Now that Devil was ſo terrible, that the Perſon that was Poſſeſs'd was not ſo much as ſenſible that he came to St. *Antony*, and ate his own Ordure. Wherefore, they that brought

brought him begg'd of St. *Antony* to pray for him. *Antony* commiſerating him, pray'd for him, and ſat up with him all Night; and the Noble Youth, on a ſudden, run againſt St. *Antony* and hunch'd him. Now thoſe that came with him were very much diſturb'd at it: But *Antony* ſaid, "Don't ye be angry with the "Youth; for 'tis not he, but the evil Spirit "within him: (for being rebuk'd, and com-"manded to poſt away into ſome waterleſs "Places, he was enrag'd, and did this) There-"fore glorifie God for his doing thus againſt me; "for that is a Sign that he is a going out. No ſooner had *Antony* ſaid ſo, but the Youth was well and himſelf, and knew where he was, and ſaluted the Old Man, giving Thanks to God.

37. Many other ſuch like things did the Monks tell of him; and they all agreed in their Relation. But as wonderful as theſe things are, there are ſtranger things yet to be related; for, as he was going to pray before he eat, about the Ninth Hour, he was in a *Rapture*; and (which is a Paradox) as he ſtood up, he *ſaw himſelf without himſelf*, and ſome other Beings by himſelf, as it were in the Air; and, afterwards, ſome other bitter and terrible Beings ſtanding by him in the Air too, and willing to ſtop him, ſo that he did not paſs: But the Angels, his *Guides* and *Convoys*, withſtanding them; they pretend to exact an Account of him, to ſee whether he was

not lyable to them. Now, they would have took the Account from his Birth: But St. *Antony*'s Guides would by no means allow of that; and told them, "That the Lord had "blotted all Faults ſince his Birth: But ever "ſince he became a Monk, and promis'd to "God, they might exact an Account. Then they having accuſed him of what they could not prove, the Paſſage became free, and preſently he ſaw himſelf, as it were come to himſelf, in a ſtanding Poſture, and whole again. Hereupon, having forgot to eat, he continu'd all the remaining Day and Night Groaning and Praying; for he wonder'd to ſee how many we fight againſt, and through how great Difficulties any Soul muſt needs paſs thorow the Air. He could not but, upon this Occaſion, call to mind that Saying of *the Apoſtle*, Eph. 2. 2. *According to the Prince of the Power of the Air:* for, *here* 'tis that the Enemy exerts his Power in Fighting, and attempting to ſtop thoſe who paſs thorow: for this Reaſon he the more earneſtly exhorts Chriſtians, *Eph.* 6. 13. *Take ye the whole Armour of God, that the Enemy having no Evil thing to ſay of you, he may be aſhamed:* But we, when we had been inform'd of this, remembred the Apoſtle: *Whether in the Body, I know not; or out of the Body, I know not: God knows.* St. *Paul* was wrapt up as far as the Third Heaven, and heard *unutterable Words:* But *Antony* ſaw himſelf

ſelf going up into the Air, and contended till he was free.

38. He had alſo another particular Favour; for, as he was ſitting on the Mount in a Praying poſture of Soul, and perhaps gravelled with ſome doubt relating to himſelf (for not long before he had been conferring with ſome who had been converſant with him about the State of his Soul, and what place it ſhould have after this Life) in the Night-time; (ſo that we may truly ſay, he was one of thoſe Bleſſed Men, who *are taught of God*) one call'd to him from on high, and ſaid, *Antony*, Riſe, go forth and look; So he went out (for he knew whom he ought to obey) and ſaw a certain terrible, tall, deformed Perſonage ſtanding, and reaching up to the Clouds, and, as it were, winged Creatures aſcending, and him ſtretching out his Hands, and ſome of them he ſaw ſtop'd by him, and others flying beyond and above him, and thoſe that paſs'd them carried higher ſtill, without the leaſt Solicitude; upon theſe the Tall Perſon gnaſh'd his Teeth; but over thoſe that fell, he rejoyc'd. And the Voice ſaid unto *Antony*, Conſider on what thou haſt ſeen. And his Underſtanding being open'd, he perceiv'd that 'twas the *Enemy of Souls*, who envies the Faithful, and ſeizes on (and hinders the Paſſage of) thoſe who are accountable to him; but that he is not able to ſeize on thoſe who were not perſwaded

by him; for they get out of his reach. Being minded by ſuch a Sight again, he ſtrove the more to make a Proficiency in his Holy Purpoſes.

39. But I muſt do him Juſtice, by acquainting you, that he did not tell of theſe things willingly. But being he was long at his Prayers, and admiring with himſelf, thoſe that were with him would be importunately asking him; ſo that he was forc'd, as a Father who could not hide them from his Children, to tell them: Beſides too, he knew the Purity of his own Conſcience, and that the Declaration of them would be profitable for them; for hereby he ſhewed the Bleſſed Fruit of Perſeverance in Exerciſe, and that in great Difficulties God condeſcends to tender Conſolation to his Servants, even by Viſions. I might alſo tell you, how Patient he was under Afflictions, and how Humble of Soul, and how that Frame of Spirit made him revere the Canons of the Church with a peculiar Tenderneſs of Diſpoſition, and how willing he was that every Clergy-Man ſhould be preferr'd before him; for he was not aſham'd to bow the Head before Biſhops and Prieſts: And when-ever a Deacon came to him, to be benefitted by him, he diſcours'd uſefully to him: But he would reſign the Exerciſe of the Miniſtry, by Prayer, to him, not being aſham'd to learn himſelf: for oft-times he propos'd Queſtions, and con-

deſcended

deſcended to give Ear to all that convers'd with him, and own'd himſelf benefitted, if any one ſpoke any thing that was uſeful.

40. There was much and wonderful Comelineſs in his Face. If he was preſent with a great many Monks, and any one ſeem'd uneaſie, that he might have a full View of him, though he did not know them before, yet, paſſing by the reſt, he would run to him, as though he were drew by the Perſon's Eyes. He did not excell others in the heighth or breadth of his Body, but in the Conſtitution of his Morals, and the Purity of his Soul; for his Soul being free from tumult, he always had his outward Senſes free from Diſorders; ſo that his Countenance derived Chearfulneſs from his Soul, and the Temper of it was diſcernable from the Motions of his Body; (as 'tis written) *Prov.* 15. 13. *A glad Heart makes a cheerful Countenance: But a ſorrowful one makes it ſad.* Thus *Jacob* diſcerned *Laban* to have ſome treacherous Deſign in his Mind, and ſaid unto the Women, *Gen.* 31. *Is not the Face of your Father toward me as yeſterday, and the day before?* Thus *Samuel* knew *David*; *For he had cheering Eyes, and Teeth white as Milk.* Thus alſo *Antony* was known; for he never look'd diſturb'd, becauſe his Soul was always at Peace. His Mind was conſtantly in a rejoycing Poſture, and therefore he never had a louring Look. He was alſo very admirable and ſtrict as to his Faith and Piety.

41. He

41. He would never hold Correſpondence with the *Meletian Schiſmaticks*, becauſe he knew their Wickedneſs, and Apoſtacy from the Faith; nor with the *Manichees*, nor with any other *Hereticks*, in a Friendly manner, any otherwiſe than to adviſe them to turn to Piety; for he judg'd their Friendſhip and Converſation to tend to the Miſchief and Deſtruction of the Soul. He abominated the Hereſie of the *Arians*, and charg'd all not to go near them, or to hold with their wicked Tenets. Some of the *Areiomanites* having once came to ſee him; as ſoon as he perceiv'd what they were, he chas'd them out of the Mount, alledging their Diſcourſes to be worſe than Poyſon. And when the *Arians* told a Lye, (as though he were of the ſame Judgment with them) he expreſs'd great Indignation againſt *Arius*; and being ſent for by the *Biſhops*, and all the *Brethren*, he declar'd againſt them in *Alexandria*, telling them that this was the laſt *Hereſie*, and the fore-runner of *Anti-Chriſt*; and he added, That the Son of God was not a Creature made of the things that are not, but the *inviſible Word and Wiſdom of the Father's Eſſence*. Wherefore, 'tis impious to ſay, there was a time when he *was* not; for He was always the Word co-exiſtent with the Father. Wherefore, have ye no communication with the *Arians*; for *Light hath no fellowſhip with the Darkneſs*: For ye, who are pious, are Chriſtians; but they who impiouſly

piously say, that the Son and Word of God, who is of the Father, is a Creature, differ not at all from Heathens, *who serve the Creature more than God, who created them.* But do ye believe, that all the Creation groans against them, because they reckon the Lord and Creatour of all things, by whom all things that were made were made, a Creature.

42. So publickly did all the People see that Heresie which so opposes Christ anathematis'd by this great Man, and therefore abominated them: And all of the City ran together to see *Antony.* The *Greeks* also, and those that were called their *Priests*, came to the Temple, saying, We desire to see the *Man of God*; for all call'd him so. Also the Lord cleans'd many that were Possess'd, by him, and heal'd many wounded Persons, and others that were wounded in their Understandings: And many *Greeks* desir'd to touch the Old Man, believing they should be benefitted thereby. By this means there were as many *Christians* in a few Days, as us'd to be made in a whole Year. Some Persons thought the Crowd was too troublesome to him, and therefore kept Persons from pressing upon him: But he was not disturb'd with them, and said to them, "The People are not more in "Number than those Devils with which I have "contended in the Mountain. When he went away, we went before him.

43. And

43. And as we were juſt at the Gate, as it were, *a Woman* cry'd out, "O Man of God, "pray tarry a little, for my *Daughter* is grie- "vouſly *troubled with a Devil*; Tarry, I pray "thee, leſt I alſo fall into ſome danger, by run- "ning after thee. When the Old Man heard her, he willingly tarry'd at our Entreaty; ſo the Woman drew near, and the Maid fell upon the Ground; and when *Antony* had pray'd, and men- tion'd *Chriſt*, the Maid roſe up very well, for the Unclean Spirit was gone out of her; and the Maid bleſs'd God, and all the Spectators gave Thanks, and St. *Antony* himſelf alſo was very glad, and return'd to his own abode in the Mount. He was alſo very prudent, and, which is very ſtrange, though illiterate, he was a very piercing and judicious Man.

44. Once there came to him *Two Greek Phi- loſophers*, with a deſign to try him (now, at that time, he was in the outer part of the Moun- tain.) St. *Antony* perceiv'd what kind of Men they were by their Looks, and ſpoke thus to them by an Interpreter, *O ye Philoſophers, Why did you trouble your ſelves to come to ſuch a ſim- ple Fellow?* But they reply'd, That he was not ſo, but very prudent. "If ye come to a ſilly "Fellow, ſaid *Antony*, your Labour is loſt, and "to no purpoſe: But if ye think otherwiſe, be- "come ſuch as I am; for we ſhould imitate all "things that are fair and commendable. Had

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"I come to you, I would have imitated you. "Since therefore ye come to me, become such "Men as I am; for I am a *Christian*. But they admiring, withdrew, for they saw the Devils dreading *Antony*.

45. Others also met him there, thinking to scoff at him, because he had not learnt to read. Said *Antony*, pray answer me one Question; "Which think ye is first, the *Mind*, or the *Al-* "*phabet*? Whether of the two is the Authour "and cause of the other, the Mind of Letters? "or, Letters of the Mind? They answered, "The Mind is first, and the Inventer of Letters. Well then, saith *Antony*, "Whoso has a sound "Mind, stands in no need of Letters. Which Answer astonish'd them, and all that were with them; so they went away, admiring to see so much Understanding in a private Man; for though he grew Old in the Desart, yet he was not Savage in his Carriage, like a Mountaineer; but he was Courteous and Civil. His Mind and Discourse was season'd with Divine Salt, so that none envy'd him; but all that visited him took delight in him.

46. After this, some Pretenders to Wisdom among the *Greeks* came to him, and demanded of him an account of his *Christian Belief*, and made offers to dispute subtilly with him about the *Divine Cross*, in order to mock him. St. *Antony* having paus'd a while, and pity'd their Ignorance,

Ignorance, ſpoke very well to them by an Interpreter, to this Effect: "Which of the Two is "more laudable, to confeſs a Croſs, or to charge "thoſe whom ye call Gods with Adulteries and "Sodomies? For our Confeſſion is a ſign of "Manlineſs, and Contempt of Death; but "yours are the Paſſions of Laſciviouſneſs. "Which is better to ſay, That the Wiſdom of "God was not chang'd, but for the ſake of Sal"vation and Beneficence to Men, aſſum'd an "Humane Body, that by Communion with the "Humane Race, he might make Men partake of "a Divine and Intellectual Nature; or, To liken "the Deity to Irrational Beings, and ſo worſhip "four-footed Creatures, and creeping things, "and Statues of Men? For, theſe are the Ado"rations of your Wiſe Men. Moreover, How "dare ye deride us, who ſay, That Chriſt did "appear a Man; when ye, deriving the Soul "from the [Divine] Mind, ſay, That it wan"dred and lapſed from Heaven into the Body? "and I wiſh it did not paſs, not only into an "Humane Body, but into four-footed and "creeping Creatures. Our Faith ſaith, That "Chriſt came for the Salvation of Men; but "ye erring, ſay, The Soul is not generated. "We conſider the *Power* and *Philanthropy* of "God, becauſe this was not impoſſible with "God; But ye ſaying, That the Soul is the "Image of the Mind, yet attribute Lapſes to "it,

"it, and fable it to be changeable, and, by "conſequence, introduce the Mind as change-"able by the Soul; for, ſuch as was the "Image, ſuch muſt that of which 'tis the "Image neceſſarily be: But when ye have "ſuch Thoughts as theſe concerning the Mind, "pray conſider that ye blaſpheme the Father "of the Mind himſelf. And as for the Croſs, "What can ye ſay of it? When ye ſee "wicked Men enſnare us, ye ſee we are ready "to endure the Croſs, and to contemn Death, "whenſoever or whereſoever forc'd upon us. "Alas! the *Fables* of the Rovings of *Oſiris* "and *Iſis*, and the *Treachery* of *Typho*, and "the *Flight* of *Saturn*, and *Gormandizings* of "*Children*, and of *Paracide*; What are theſe? "Yet theſe are your wiſe *Contrivances* and "mighty *Foundations*. But, moreover, How "comes it to paſs, that when ye deſpiſe the "*Croſs*, ye don't admire the *Reſurrection*; "ſince thoſe who ſpeak of one, have alſo "writ of the other? or, Why are ye, when "ye remember the Croſs, ſilent of the *Dead* "rais'd, the *Blind* who had their Sight re-"ſtor'd, the *Sick of the Palſie* who were heal'd, "and the *Lepers* that were cleans'd, and the "*walking a Foot on the Sea*, and other *Signs* and "*Wonders*, which ſhew *Chriſt* not to be meer "Man, but God alſo? Truly, to my mind, "ye do your ſelves wrong, and have not read

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"our Writings with Sincerity: But, pray read "and ſee that the things which Jeſus did, ſhew "Him to be God, pilgrimaging upon Earth for "the Souls of Men: But, pray tell us of your "great Signs.

47. "What can ye plead for Irrational Gods, "and their Savageneſs? Ye may, if ye pleaſe, "fly to ſhelter by Allegoriſing: Let *Proſerpine*, "be the Earth; *Vulcan*'s *Lameneſs*, the Fire; "*Juno*, the Air; *Apollo*, the Sun; *Diana*, the "Moon; and *Neptune*, the Sea: But, never-"theleſs, this does not make it any more the "Worſhip of God: This is to ſerve the Crea-"tures more than the Creatour; for ye have "compacted theſe Stories out of the Conſidera-"tion of the Creation's being Beautiful: Theſe "Works ſhould be admir'd, but they ſhould not "have been made Gods; for, by this means, ye "have given the Architect's Honour to the things "that he Built; which is juſt like paying that "Honour to the Houſe, which is due to the "Builder; or, the miſ-placing the General's "Honour, on the Common Souldiers. Come, "anſwer me theſe Queſtions, that we may know "why Chriſt's Croſs ſhould be derided: But they heſitating and looking this way and that way, St. *Antony* ſmil'd, and ſaid, "Theſe things "are their own Proof at firſt Sight. And ſeeing "ye lean ſo much on demonſtrative Reaſons, "and therefore are not willing we ſhould worſhip

"without

"without rational Demonſtration; firſt of all, "ſatisfie me about theſe matters, and, eſpecially, "How the Knowledge of God is diſcern'd? by "Demonſtration of Reaſons? or by the Energy "of Faith? and, Which is the Elder, Faith by "Energy? or Demonſtration by Reaſon? But they anſwering, "That Faith by Energy is "the Elder, and the truly exact Knowledge. "Very well, ſaid St. *Antony*; for Faith "ſprings from the Diſpoſition of the Soul; but "Logick is one of thoſe Arts which are com-"pos'd by the Soul: Wherefore, Demonſtration "is not neceſſary for them, who have Energy "by Faith; nay, 'tis ſuperfluous; for what we "perceive by Faith, you build by Reaſoning: "So that oft-times you have not Words to ex-"preſs what we ſee within. Wherefore, Energy "by Faith is better and firmer than your So-"phiſtical Syllogiſms.

49. "We Chriſtians have not this Myſtery "by the Wiſdom of *Greek* Reaſonings, but by "the Power of Faith, given us by Chriſt Jeſus "from God. And that ye may ſee what we "ſay is true; behold, we, who have not ſo much "as learnt to ſpell, do believe in God, known "by his Works, and a Providence over all things. "And that our Faith is operative within, is evi-"dent; for we are ſupported by Faith in Chriſt; "but ye by Sophiſtical Strivings of Words. "Your *Spectre-Idols* are brought to nought;

" but our Faith is extended every where. Notwithstanding your *Syllogisms* and *Sophisms*, ye don't perswade any from *Christianity* to *Paganism*; but we, who preach Faith in Christ, weaken your Superstition; knowing very well, That Christ is *God*, and the *Son of God*. By your Oracles ye don't hinder the spreading of Christ's Doctrin; but by but Naming Christ Crucified, we chase those Devils whom ye honour as Gods; where-ever the Sign of the *Cross* is, there *Magick* is weak, and *Sorcery* has no power. Tell me, Man, Where are your Oracles? Where are the Inchantments of the *Egyptians*? When did all these cease, and vanish before the Cross of Christ was? Does this therefore deserve so much Derision? or, Do not rather the weak things that are brought to nought and baffled by it? This also is strange to observe; Your Followers were never persecuted, but honoured by Men in the City; but Christ's Disciples are persecuted, and yet they multiply and flourish more than yours. Your Tenets, though celebrated and applauded, are broke; whereas the Faith and Doctrine of Christ, though derided by you, and often persecuted by Kings, has fill'd the World. When did the Knowledge of God shine so bright? or, When did Temperance and eminent Virginity appear so much? or, When was Death so despis'd, as since the Cross

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"of Christ? But no one doubts of this when he "sees the *Martyrs* despising Death for Christ's "sake, and whole *Churches Virgins* keeping "their Bodies pure and undefil'd for Christ's "sake: Which are powerful Signs, and such as "do shew that the *Christian Faith* is the only "true *Faith* for Piety. Lo! ye, at this very "moment, don't believe, but seek *Syllogisms* "from *Logick*; but we, as our Teacher speaks, "1 *Cor.* 2. 3. *Not by the Persuasion of Wisdom* "*in Greek Eloquence, but by Faith*, do effectu-"ally perswade those that were us'd to the Ar-"tificial Structures of Reason. See, here are "some afflicted with *Devils*, (for at that time "there were some such present) do ye, by your "*Syllogisms*, or *Magick*, or any other Method "that you please to chuse, and by invoking "your *Idols*, cleanse them, or your selves: or, "if ye can't, lay aside your Quarrel against us, "be unprejudic'd, and ye shall see the *Power* of "Christ's *Cross*: And having said so, he invok'd the Name of Christ, and sign'd the Afflicted Persons with the Sign of the Cross a second or third time, and the Men were presently whole, and in their right Minds, and gave Thanks to God; and the Philosophers were amaz'd at the Understanding of the Man, and the Miracle which he did. But *Antony* said, "Why do ye "wonder at this? We don't do it, but Christ "by those who believe in Him: Do ye there-

"fore believe, and ye shall see that we have not "an Art of Reasoning, but a Faith wrought by "Love for Christ; which also ye may have; "and when ye have it, ye will not seek De- "monstrations of Eloquence; but then ye will "reckon Faith in Christ sufficient. These were St. *Antony*'s Words; but they estranging at this went away, saluting him, and owning that they were benefited by him.

50. And now St. *Antony*'s Fame reach'd the Ears of Kings and Princes; for *Constantine Augustus*, and *Constantine* and *Constans*, his Sons, having heard this writ to him, as a Father, and entreated him that they might receive an Answer from him: But he did not set an high Value on their Letter, but was the same Man that he was before they sent to him. When the Letters were brought to him, he call'd the Monks, and said to them, "Don't wonder that the King "writes to us, for he is a Man; but rather, that "God has writ us a *Law*, and spoke to us by his "own *Son*. Wherefore he was unwilling to receive them, saying, "He knew not how to an- "swer such Letters; But being warned by the Monks that they were *Christian Princes*, and if they were neglected might be offended; he suffered them to be read, and sent an Answer, "Commending them because they ador'd *Christ*, "and advising them of Matters relating to their "Salvation; as that they should not regard pre-

"sent *Grandeur*, but rather bear the future Judg-
"ment in mind; and should know and remem-
"ber that Christ only is the True and Eternal
"King: And he also counsell'd them to be cour-
"teous, and to take care of Equity and the Poor.
When they receiv'd this Letter, they were very glad. He was so obliging to all, that all look'd on him as a Father.

51. After this, he return'd to the inner Monastry, and stuck to his former Exercise; very often, as he was sitting or walking with his Visitants, he was very silent, (as 'tis written in *Daniel*, Dan. 4. 16.) and after an hours pause he would discourse with the Brethren very regularly: But those that were with him frequently perceiv'd some Vision. Once he told all the Affairs of *Egypt* to Bishop *Serapion*, who was sometimes within with him, and saw him engag'd with a Vision. Another time, as he was sitting, he was, as it were, in an Extasie, and frequently groan'd in the midst of his *Theory*; and, in an hour's time, returning to his Friends, he first stood and pray'd trembling, and then kneelt, and continu'd so a good while; and when the Old Man rose he wept. The Company, trembling for Terrour, requested to know the Reason of it, and were so importunate with him, that he was forc'd to speak, after he had fetch'd a great sigh: "Better had it been for me, if I "had dy'd before I saw that Vision. Then

they urging him to be particular; he said, "Wrath will seize upon this Church, and it will "be betray'd to Men who are like Brute Beasts; "for I saw the *Lord's-Table* encompass'd with "Mules standing round about it, and Hounds "barking within, and all manner of Beasts "making a disorderly Noise. Ye saw how I "sigh'd. I heard a Voice, saying, *My Altar "shall be abominated.* This was the Old Man's Vision. And, about Two Years after, there was an Incursion of the *Arians*, and the Plundering of the Churches, when they took the Holy Vessels by Force, and made them be carry'd by Heathens, forcing them out of their Shops to joyn with them, and doing what they pleas'd in their Sight. Then all of us knew, that the Noise which the Mules made presignify'd to St. *Antony* what the *Arians* now, like Wild Beasts, are a doing. But as soon as he had done saying that, he went on, and said, "My Children, don't "be cast down; for as the Lord was angry, so "will he again heal, and the Church will quickly "again recover its Beauty, and shine as it us'd; "and ye shall see the Persecuted reconcil'd, and "Impiety again retreating into private Lurking-"holes, and true Faith deliver'd boldly every-"where with great Freedom: Only, take heed "not to defile your selves with the Doctrin of "the *Arians*; for their Doctrin is not that of "the *Apostles*, but the Doctrin of Devils; for

"they

"they are not of a right Judgment, but Barren, "and Irrational, like the Brutishness of Mules.

52. "Neither should ye be Faithless, or di- "strust such Wonders being brought about by "a Man; for 'tis our Saviour's Promise, *John* 16. 23, 24. *If ye have Faith, but as a grain of Mustard-seed, and shall say to this Mountain, remove; it shall remove, and nothing shall be impossible to you.* And again, *Matt.* 10. 18. *Verily, verily, I say unto you, if ye shall ask any thing of the Father in my Name, he shall give it you; Ask, and ye shall receive.* "'Tis he that "saith to his Disciples, and all that believe in "Him, *Heal the Sick, cast out Devils; Freely ye have received, freely do ye give.* *Antony* did not Cure *Majesterially* and *Self-assumingly*; but he made his Prayer to, and nam'd the Name of Christ; so that it was manifest, that it was not he himself, but the Lord working and shewing Love to Men by him. Only *Prayer* and *Exercise* was St. *Antony's* for the sake of that he sat on the Mount, and rejoyc'd in the Contemplation of Divine things.

53. He was very much troubled to see himself disturb'd by so many, and when he was drag'd to the outer Mount: For the Judges desir'd him to come down into the outer Mount, (because 'twas not possible for them to come into the inner Mount, because of the Multitude of Clients that follow'd him) entreating him that

that they might but just see him: But he first refus'd to come to them. However, they tarry'd, and sent some Persons that were in Custody to allure him to come upon their account. Being therefore necessitated, by Compassion, when he saw them waiting, he came to the outer Mountain. This troublesome descent of his was not Useless, but very Advantageous to a great many. He did good to the Judges, by minding them to prefer Equity before every thing, and to fear God, and to know, that *with what Judgment they do judge, they shall be judg'd.* Now the Judge and others urged him mightily to tarry there some time, and discourse concerning Matters relating to Salvation. But he having done Violence to himself, at the request of the Judge, and the Multitudes, in coming down told them he could not tarry with them any longer, and appeas'd their Urgency with him by a pleasant *Simile*: "As Fishes die upon dry Ground, "so Monks when they converse with you grow "loose and faint: Wherefore we must hasten "to the Mount, as Fishes to the Water, lest by "tarrying without some time, we forget what "is within. The Judge having heard this, and such like Sayings from him, wondred, and said, "This Man is truly a *Servant of God*; for, "Whence should such a private Person have such "and so great Understanding, unless he were "belov'd by God?

54. But

54. But there was a certain great Officer, Namely, *Balacius*, who bitterly Persecuted us Christians, because he was bigotted for the detestable *Arians*. He was so cruel, that he strip'd the Virgins, and scourg'd the *Anachorets* naked. So *Antony* writ him a Letter to this Effect; "I see Wrath coming upon thee, cease "to persecute the Christians, lest it fall upon "thee, and take hold of thee in an instant; for "it will come. But *Balacius* grinn'd, scornfully flung the Letter on the Ground, and spat upon it, and abus'd the Messenger, and bid him say to *Antony*, "Since you are so solicitous for the "Monks, I will also give you your self a Visit. And before five Days expir'd, Wrath seiz'd upon him; for *Balacius* and *Nestorius*, the under-Governour of *Egypt*, went out together on Horseback to the chief Seat or Mannor of *Alexandria*, call'd *Chæreä*, (now the Horses were *Balacius's*, and the gentlest of all that he kept) and before they came to the Place, began jocularly to repartee together, as they us'd to do; and, on a sudden, the gender of the Two Horses, which *Nestorius* rid, bit *Balacius*, and fell upon him and mangled his Thigh with his Teeth; so he went strait way back into the City, and dy'd in Three Days time. They all admir'd to see *Antony's* Prophecy so soon fulfill'd. This was his Way of Admonishing the Bitter and Obdurate.

55. Others

55. Others that came to him he instructed so excellently, that they forgot their Law-Suits, and call'd those Happy that retir'd from a popular Life. He behav'd himself in the case of the Oppress'd, as if he himself, not they were the Sufferers. He had Power enough to do good to all, insomuch, That many Soldiers and others, who had Possessions, laid aside the Burthens of Life, and presently became Monks. In short, He was, as it were, a Physician bestow'd upon *Egypt* by God. What *grieved Person* did not go back *Rejoycing* from him? What Person came to him *Mourning for Deceas'd Relations*, and did not lay by his *Sorrow*? What *angry Person* came, and was not turn'd into *Love*? What *Poor Man*, who saw and heard him, did not despise *Riches*, and find Consolation in his *Poverty*? What *Negligent Man* went away from him, and was not *stronger and more Fervent*? What *Youth* came to the Mountain and saw *Antony*, and did not presently deny *Pleasure*, and love *Sobriety*? Who came to him *tempted by Devils*, and was not *relieved*? Who came *troubled in his Thoughts*, and had not *his Mind made serene* by him? Now, this was one great Benefit of *Antony's Exercise*, namely, That, as I said before, having *the Gift of discerning of Spirits*, he knew their Motions; Neither was he ignorant which way their Affection and Impetus bent. And not only he himself was not impos'd upon by them,

them; but he also comforted those who were *troubled in Mind*, and instructed them how they might baffle their Wiles, explaining the Weakness and Subtleties of the Devils working in them. Every one therefore, as animated by him, departed, daring the Devices of the Devil and his Party. Virgins also who had Suiters, having only seen St. *Antony* at a distance, continu'd *Virgins to Christ*. There came also some from Foreign Parts to him, who were dismiss'd from him, as from a Father, with great Benefit. When he dy'd, they were all his *Orphans*, comforting themselves with his bare Memory, and holding fast his Admonitions and Instructions.

56. And now 'tis but decent and fitting to acquaint you with the Nature of the *End of his Life*; for, indeed, 'twas such as does deserve Emulation.

Near his *Death*, he did (according to his old Custom) visit the Monks in the outer Mountain, and being informed, by Providence, of his End, he spake to them thus: "I make this as "my last Visit to you, and shall admire if we "should see one another again in this World. 'Tis "time for me now to let go my Body, for I am near "an Hundred and Five Years Old. At this saying they wept, clung about him, and kissed him. But he, just as it became one leaving a strange Place for his own Country, rejoyc'd, "and "charg'd

"charg'd them not to be negligent in Labours, "nor to faint in Exercise; but to live, as dying "daily, and, as I said before, to keep their Souls "from filthy Thoughts, and to have a Zeal for "the Saints; but not to go near the *Meletian* "*Schismaticks*; for, said he, ye know their wicked "and prophane purpose; nor to have any Cor- "respondence with the *Arians*; for their Impiety "is manifest: Neither when ye see their Judges "in Power be ye troubled; for 'twill cease, and "their Opinion and Splendour is mortal, and of "a short Standing; wherefore, keep ye your "selves pure from them, and hold the Tradition "of your Fathers, and principally a pious Faith "in our Lord Christ Jesus, whom ye have learnt "in the Holy Scriptures, and have often been "put in mind of, even by me.

57. When he had said this, the Brethren urg'd him to tarry and die there: But that he would not, he shew'd by his silence, as for many Reasons, so especially for this: The Egyptians love to bury the Bodies of Zealots, and especially of Martyrs, and wrap them up in fine Linnen. Now they don't bury them in the Earth, but lay them upon Couches, and keep them in Repositories by themselves, thinking thereby to honour the Deceas'd: But Antony often besought the Bishops to warn the People against it, and also reprov'd many Lay-Men and Women for it, saying, "That "that was neither Lawful nor very Holy; for the

"Bodies

"Bodies of the Patriarchs, to this Day, are pre-
"serv'd in Sepulchres; nay, even the Body of
"our Lord Himself was laid in one, and a Stone
"was laid upon it, and hid it till he rose again;
wherein he shew'd them that they transgressed
the Law in not hiding the Bodies of the departed,
although they be Holy; for, What is greater
or more holy than our Lord's Body? Many
therefore afterwards bury'd under Ground, and
gave Thanks to God. Now St. *Antony* knowing
the Custom of *Egypt*, and fearing lest they
should do so by his Body, [illegible] his Departure,
and took his Leave of the Monks in the Outer
Mount, and went into the Inner Mount, where
he us'd to live.

58. A few Months after he fell *Sick*, and
having call'd to those that were with him, (for
he had Two within with him, who had been
Asceticks with him Fifteen Years, and serv'd
him because of his extream Old Age), he said
to them, "I now (as 'tis written) go the way
"of my Fathers, for I see my self call'd by my
"Lord; but be ye sober, and finish a long-liv'd
"Exercise: Be as earnest to hold fast your Pur-
"pose, as though you were just beginning: Ye
"know the Devils are plotting against you: Ye
"know they are fierce in Will, but weak in Pow-
"er; don't therefore be afraid of them, but
"breath Christ, and believe in Him, and live as
"dying every day, taking heed to your selves,
"and

"and remembring my Exhortations: Hold no "Communion with the *Schismaticks*, nor the "*Arians*; for ye know how I declin'd them, be-"cause of their Heterodox and Christ-opposing "Heresie. Do ye study principally to cleave unto "Christ and his Saints, that after Death they "may receive you, as Friends and Acquaintance, "into Everlasting Habitations. Think upon and "relish these Counsels; and if ye have any regard "for me, and do remember me, as a Father, don't "suffer any one to make my Body into *Egypt*, "lest they be [illegible] their Houses; for for that "reason I came [illegible]. Ye know how I have "rebuk[illegible] and [illegible]'d them to "do [illegible] ye therefore bury my Body "under Ground, and mind my Words, that no "Body but your selves may know where I am "bury'd; for I shall receive my Body incor-"ruptible from my Saviour in the Resurrection. "And pray do ye divide my Cloaths; Give one "Leathern Garment to Bishop *Athanasius*, and "the Blanket which he gave new to me, but is "now grown old; and the other Leathern Jacket "to Bishop *Serapion*, and take ye the Hair-Cloth "and save it, my Children, for *Antony* passeth "away, and is no longer with you.

59. Having said this he saluted them, and ga-ther'd his Feet, and, as it were, seeing Friends come unto him, and rejoycing because of them, (for he look'd with a cheerful Countenance as he

he lay) he left us, and was added unto the Fathers. So, in fine, the Monks wrapp'd him up, and buried him under Ground, according to his Command. And no Body, to this Day, except the Two Monks, knows where he was Bury'd. The Vestments being distributed, according as he order'd, every one kept them, as a great Purchase; for he that sees them does, as it were, see *Antony*; and he that puts them on, carries his Admonitions about him with Joy.

60. Such was *Antony*'s Exercise, and such the End of his Life in the Body: And if these things are small, in comparison to his Excellency, judge ye what sort of *Man of God* he was, who to so great an Age, from his Youth up, kept close to his rigorous Discipline; neither conquer'd by Variety of Food, upon the Account of his Old Age; nor changing the Habit of his Raiment, for want of Vigour; or so much as washing his Feet: And yet, in all respects, he was sound and unhurt; for he had his Eyes clear, seeing very well; not one of his Teeth was lost, only near the Gums they were worn, because of his great Age: He was also sound in his Hands and Feet, and much clearer in every part than those who use several *Diets*, *Bathings*, and *Variety of Garments*; and as to Strength too, they were much more ready.

61. St. *Antony* liv'd and dy'd admir'd and celebrated by all every where, and long'd for by those who never saw him: A great Sign of his

Vertue,

Vertue, and of a Soul that truly lov'd God; for he did not get his Learning by Books, nor external Wisdom, nor any Art: But *Antony* was renown'd purely for his *Devotion to God*. No one can deny that this was the *Gift of God*. How came he who was hid, and sat in a Mountain, to be heard of in *Spain*, *France*, *Rome*, and *Africa*, unless God had made his Name known every where, who promis'd this to *Antony* at first; for although such Heroes act secretly, and are willing to lye conceal'd, yet the Lord shews them, as Lamps to all, that they may know that his Commands, which he has given to reform us, are practicable, and thence may derive a Zeal for the ways of Vertue.

62. Read ye this to others, that they may know what sort of Life the Life of *Monks* should be, and may be perswaded, that our Lord and Saviour Jesus Christ will glorifie those who glorifie Him, and serve Him unto the End; not only bringing them to the Kingdom of Heaven, but making them, notwithstanding they hide and retire, celebrated here for their Vertue, to the Benefit of others. And, if there be a Necessity, read it to the Heathens, that they may know not only that our Lord Jesus Christ is *God*, and the *Son of God*; but that those Christians who serve Him truly, and believe in Him piously, reprove those *Spirits* whom they account *Gods*, and tread upon them, and chase them, as those who are the **Deceivers** and **Corrupters** of Men; and this they do by the Grace and Strength of Christ Jesus our Lord; *to whom be Glory for ever and ever.* Amen.

FINIS.